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# RHEMES AND DOWAY.

AN ATTEMPT

TO SHEW WHAT HAS BEEN DONE BY

## ROMAN CATHOLICS

FOR THE DIFFUSION OF

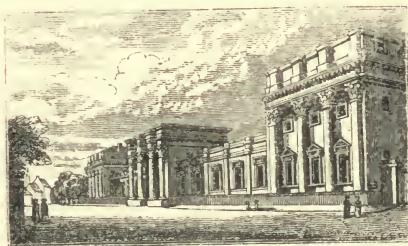
### THE HOLY SCRIPTURES

In English.

BY

THE REV. HENRY COTTON, D.C.L.

ARCHDEACON OF CASHEL, &c.



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## P R E F A C E.

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THE present work may reasonably be thought to require a few words, in explanation of its contents and object.

I fear that it possesses few attractions for the general reader ; for it contains little more than a connected recital of mere *Facts*, upon a subject which no one hitherto has found sufficiently inviting to induce him to investigate it with exactness.

As it is likely that some persons may feel surprise, that I have chosen so dry a field of inquiry ; and others may be inclined to ask why, after going so far upon its surface, I have not gone farther : it may be well to premise, that the design of the book is not *controversial*, but *literary*. Although many controverted points necessarily come within its range, it will be seen that but few of them are dwelt upon with fulness of detail ; and this only in cases where some critical remarks seemed to be almost unavoidable. That task I leave to others. My chief object has been, to ascertain *facts* ;—to supply correct information ;—to collect and arrange materials, from which my readers may be enabled to draw their own conclusions, and to pursue the subject, if they choose, to the full extent which its importance may be thought to justify.—All, which I purpose to do here, is, to exhibit the present state of the Roman Catholic Bible in these countries ; and to trace the successive steps and stages by which it has been brought into that condition.

Perhaps I was led into these investigations, by observing the general absence of information on these points among all classes. Educated and even learned men, if their attention has never chanced to be specially directed to this subject, continually allow themselves to use such loose expressions as ‘ *The Douay Bible*’—or ‘ *The Rhe-mish Testament* ;’ and occasionally they make quotations from them

under those titles only; as if they believed that all the copies of Holy Scripture, now circulating among Roman Catholics in England and Ireland, represented one and the same *Text*, and were accompanied by one and the same body of *Notes*.

I wish to remove that misconception, and to shew how wide any such notion is from the truth; by laying before the public, as fully as the nature of my materials will permit, the actual condition of the great bulk of Roman Catholics in this empire in respect to their possession of a Bible; and pointing out the material differences which exist between one edition and another—not only among the more ancient ones, which are now only found in few hands, but also among those which are in circulation at this day.

Possibly I may be blamed for fixing the commencement of these inquiries at so late a period as the year 1582; and may be reminded that, even at the time of the Reformation, several parts of Scripture, turned into English by Roman Catholics, were in existence and use: such as, selected portions of the Gospels, the Penitential Psalms, &c. But we need not attribute much weight to that statement, if meant for an argument to prove that the Holy Scriptures were then in general use among the people; when we call to mind the bitterness with which the Bishops opposed *all* English versions, during the reign of king Henry VIII. and hunted down their authors, and punished them most cruelly whenever they fell into their hands. It is certain, that the first endeavour—such as it was—which Roman Catholic Divines made to provide the masses of their countrymen with an English version of the Word of God, must be assigned to the year in which the *Testament of Rhemes* was issued: and that volume, together with the *Douay Bible* of 1609, has formed the basis upon which all subsequent editions for general use have been constructed.

With respect to the execution of the work here offered to the public;—although I am quite conscious that it is very far from being complete, it would be affectation to deny that it contains a large amount of information, to which the great body of the public has hitherto been a stranger. Before I began to make minute inquiries into this subject, I had no idea that the deficiency of acquaintance with its details was so general; not only among Protestants, but Roman Catholics also, both Lay and Clerical. I have been obliged



to dig and ferret out particulars, one by one, from numerous obscure nooks and corners; and to connect the scattered particles with each other, in the best way I could, as opportunities offered. A proof of this will be seen in the work itself: where the descriptions of some important editions are thrown, out of their proper places, into the *Addenda* at the close of the volume; because I was unable to obtain a sight or any account of them, until after the previous sheets had been printed off.

From the result of all those researches, I feel that I am warranted in believing that there are few among my readers, whether Protestant or Roman Catholic, to whom some portions of this book will not be new: such as, for instance, the account of the curious and important proceedings of the *Roman Catholic Bible Society*, about forty years ago—the very name and existence of which Society are unknown to nineteen persons out of twenty at this day. I trust, that the short accounts, of that and other such transactions, which I have occasionally given, will not be considered wholly devoid of interest, in the present state of the public mind upon great Religious questions. But, of course, their value must depend entirely on the faithfulness and accuracy of the statements.

My task, I repeat, has been, to collect *materials* for future use: to lay down a *foundation*, upon which others may build with safety, if ever they wish to discuss any such points as the following: viz.

1. Whether there is in existence at this moment any authorized standard Text of the Roman Catholic English Bible; or any such thing as an uniform interpretation of it?
2. Whether the several Editors have taken all necessary care, in so solemn and important a matter as the preparation of editions of Holy Scripture for the instruction of their flocks?
3. Whether the want of a New Version has not been long and loudly complained of by Roman Catholics, both Priests and Laymen: yet no steps have been taken by those in authority to provide a remedy for that want; but on the contrary, the individual efforts of learned men, such as Dr. Lingard and Bishop Kenrick, to remove the objection, have been but coldly received and virtually discouraged?
4. How far any recent edition is characterized by a more just criticism, and a more liberal and charitable spirit, than its predecessors?

5. Whether the formal '*Approbation*' of a Bishop, prefixed to an edition, conveys any real guarantee that the Translation in that edition is exact, and the Annotations sound and orthodox?
6. Whether each new version and new set of notes is not in fact *an exercise of private judgment*; and that on one of the highest and most momentous questions, the interpretation of God's Sacred Word?
7. Whether there is not a larger number of Bibles and Testaments circulating among the Roman Catholics of England and Ireland *now*, than at any former period? and how much of this is due to the exhortations of the present chief Authorities of their church, in either island?

No one can doubt the high importance of these questions, and others of the like kind, which are continually presenting themselves to men's minds: and it is plain that they cannot be fully examined and satisfactorily solved, without correct information as to the *facts* upon which the discussion of them must be founded.

I cannot close these few remarks without adding, that I beg to offer my cordial thanks to those kind friends, of every class and creed, who have supplied me with books or information; and the same also to that far greater number, who would willingly have rendered help but were unable to do so.—Let me hope that this first effort of its kind will be favourably received; that it will lead to further inquiries by abler hands; and may pave the way to future investigations on the great subject of the Study of Scripture; which, if they are carried on in a charitable and Christian spirit, will materially promote the Sacred cause of Truth.

H. C.

*Thurles, Co. Tipperary, 23d Feb. 1855.*

# A CHRONOLOGICAL LIST OF EDITIONS;

WITH THE NAMES OF THE POSSESSORS OF THOSE COPIES WHICH  
I MADE USE OF FOR THIS WORK.

N. B. Those editions, which are marked with an asterisk (\*) are such as I have  
seen—chiefly in booksellers' shops—but have not closely examined.

DATE.	DESCRIPTION.	PLACE.	PRINTER.	SIZE.
1582	THE NEW TESTAMENT. With Annotations. FIRST EDITION. <i>Dr. Cotton.</i>	Rhemes	J. Fogny	4to
1588	GEORGE WITHER. A View of the Marginal Notes of the Rhemish Testament. (It con- tains portions of the Text.) <i>Bodleian.</i>	London	E. Bollifant	4to
1589	THE NEW TESTAMENT: the Rhemish and the Bishops' version in parallel columns, by Dr. William Fulke. <i>Cashel Library.</i>	London	C. Barker	fol.
1600	NEW TESTAMENT. <i>Second Edition. Dr. Cotton.</i>	Antwerp	D. Veruliet	4to
1601	NEW TESTAMENT. Rhemish and Bishops' Version, by Dr. Fulke: <i>his Second Edition.</i> <i>Trinity College, Dublin.</i>	London	R. Barker	fol.
1609	HOLY BIBLE (The Old Testament). FIRST EDITION. <i>Dr. Cotton.</i>	Doway	L. Kellam	4to
1617	NEW TESTAMENT, Rhemish and Bishops', by Dr. Fulke: <i>his 3rd Edition.</i> *	London	Thos. Adams	fol.
1617	THE SEVEN PENITENTIAL PSALMS, (in a Primer.) *	No place	No name.	12mo
1618	NEW TESTAMENT, with a Confutation by Thos. Cartwright. <i>Trinity College, Dublin.</i>	No place	No name	fol.
1621	NEW TESTAMENT. <i>Third Edition.</i> <i>Lord Bishop of Cashel.</i>	Antwerp	J. Seldenslach	16mo
1631	THE PENITENTIAL PSALMS. (Contained in a Primer.) *	St. Omer's	J. Meighan	18mo
1633	NEW TESTAMENT. <i>Fourth Edition.</i> <i>Lord Bishop of Cashel.</i>	Rouen ?	J. Cousturier	4to
1633	NEW TESTAMENT. Rhemish and Bishops', by Dr. Fulke: <i>his Fourth Edition. Dr. Cotton.</i>	London	A. Matthews	fol.
1635	HOLY BIBLE (Old Testament.) <i>Second Edi- tion.</i> <i>Lord Bishop of Cashel.</i>	Rouen	Jo. Cousturier	4to
1635	THE PENITENTIAL PSALMS; with a Para- phrase by J.H. [John Hawkins] *	No place		8vo
1650	THE SAME: (in a Manual of Prayers.) *	Antworpe	J. Cnobbart	16mo
1675	THE SAME: (in 'The Key of Paradise.') <i>Dr. Cotton.</i>	St. Omer's	No name	18mo
1688	THOS. WARD. The Errata of the Protestant Bible: (containing portions of the Text in three versions.) <i>Bodleian.</i>	London	for the Author	4to
1700	THE PSALMS, translated by Mr. JO. CARYL. <i>Dr. Cotton.</i>	(St. Ger- main's)	(W. Weston)	12mo

DATE.	DESCRIPTION.	PLACE.	PRINTER.	SIZE.
1704	THE SAME: Second Edition, corrected. <i>Dr. Cotton.</i>	(St. Germain's)	(W. Weston)	12mo
1707	THE FOUR GOSPELS, with Moral Reflections, -9 translated from the French of P. QUESNEL. 4 vols. <i>Dr. Cotton.</i>	No place	No name	12mo
1718	NEW TESTAMENT, translated by Dr. Cornelius Nary. <i>Dr. Cotton.</i>	No place	No name	8vo
1719	THE SAME, by the same. <i>Dr. Cotton.</i>	No place	No name	8vo
1730	NEW TESTAMENT, translated by Dr. R. Witham: with Annotations. 2 vols. <i>Dr. Cotton.</i>	[Douay]	No name	8vo
1733	THE SAME, by the same: (new title pages)*	[Douay]	..	8vo
1738	NEW TESTAMENT. <i>Fifth Edition.</i> <i>Dr. Cotton.</i>	No place	No name	fol.
1740	NEW TESTAMENT: by Dr. Witham. (New title pages only) *	Dublin	Ign. Kelly	8vo
1749	NEW TESTAMENT, by Dr. CHALLONER. <i>His First Edition.</i> <i>Dr. Cotton.</i>	No place	No name	12mo
1750	THE SAME, by the same: <i>his Second Edition.</i> <i>Dr. Cotton.</i>	No place	No name	12mo
1750	BIBLE (OLD TESTAMENT), by Dr. CHALLONER. <i>His First Edition.</i> 4 vols. <i>Dr. Cotton.</i>	No place	No name	12mo
1751	THE SEVEN PENITENTIAL PSALMS, by the Rev. F. BLYTH: <i>Seventh Edition.</i> <i>Dr. Cotton.</i>	Leyden	for the Author	8vo
1752	NEW TESTAMENT: by Dr. CHALLONER: <i>his Third Edition.</i> <i>Dr. Cotton.</i>	No place	No name	12mo
1763	BIBLE: by Dr. CHALLONER: <i>his Second Edition.</i> 4 vols. <i>Dr. Cotton.</i>	..	..	12mo
1764	NEW TESTAMENT: by Dr. CHALLONER: <i>his Fourth Edition.</i> <i>Dr. Cotton.</i>	..	..	12mo
1772	NEW TESTAMENT: by Dr. CHALLONER: <i>his Fifth Edition.</i> 2 vols. <i>Dr. Cotton.</i>	London	J. Coghlan	12mo
1771	PASTORINI: (i. e. Dr. WALMESLEY). An Exposition of the APOCALYPSE. <i>First Edition.</i> <i>Dr. Cotton.</i>	No place	No name	8vo
1783	NEW TESTAMENT: Mr. M'Mahon's <i>First Edition.</i> <i>Dr. Cotton.</i>	Dublin	R. Cross and P. Wogan	12mo
1788	NEW TESTAMENT: Rhemish. ' <i>The Sixth Edition.</i> ' <i>Lord Bishop of Cashel.</i>	Liverpool	R. Ferguson	fol.
1789	THE SAME (reprinted title &c.) <i>Dr. Cotton</i>	Liverpool	P. Wogan	fol.
1790	PASTORINI. The APOCALYPSE &c. *	Dublin		8vo
1791	BIBLE and NEW TESTAMENT: ' <i>Fifth Edition, corrected:</i> ' (Dr. Troy's.) <i>Dr. Cotton.</i> L.P.	Dublin	for R. Cross	4to
1792	NEW TESTAMENT (unknown editor.) <i>Dr. Cotton.</i>	No place	No name	12mo
1792	BIBLE (GENESIS to RUTH) translated by -7 Dr. A. GEDDES: (with Annotations printed in 1800.) 3 vols. <i>Lismore Cathedral.</i>	London	R. Faulder	4to
1794	BIBLE: ' <i>Sixth Edition:</i> ' (Dr. Troy's.) <i>Dr. Cotton.</i>	Dublin	J. Reilly	fol.
1796	BIBLE: Dr. CHALLONER'S. ( <i>Bishop Hay's edition.</i> ) 4 vols. <i>Dr. Cotton.</i>	Edinburgh	J. Moir	12mo
1797	NEW TESTAMENT. Dr. CHALLONER'S. <i>Dr. Cotton.</i>	ibid.	id.	12mo
1798	PASTORINI. The Apocalypse &c. Third Edition, (the first with the Author's name.)	London	J. P. Coghlan	8vo
1803	NEW TESTAMENT. ' <i>Seventh Edition,</i> ' (Mr. Mac Mahon's Second.) <i>Dr. Cotton.</i>	Dublin	R. Cross and P. Wogan	12mo



DATE.	DESCRIPTION.	PLACE.	PRINTER.	SIZE.
1804	NEW TESTAMENT : Dr. Challoner's. <i>Dr. Cotton.</i>	Edinburgh	J. Moir	12mo
1805	BIBLE. Dr. Challoner's. 4 vols. <i>Dr. Cotton.</i>	ibid.	id.	12mo
1805	BIBLE. 'First American, from the Fifth Dublin Edition.' *	Philadel- phia	M. Carey	4to
1806	PASTORINI. The APOCALYPSE &c. <i>Fourth Edition.</i> *	Dublin		8vo
1807	THE PSALMS, translated by Dr. A. GEDDES. <i>Dr. Cotton.</i>	London	J. Johnson	8vo
1808	BIBLE : Dr. Challoner's. 5 vols. [The edi- tion of 1805, with reprinted titles.]	Dublin	R. Coyne	12mo
1810	NEW TESTAMENT. 'Eighth Edition.' (Mr. Mac Mahon's Third). <i>Dr. Cotton.</i>	Dublin	H. Fitzpatrick	12mo
1810	THE SAME. (Different title-page.) *	Dublin	P. Wogan	12mo
1811	NEW TESTAMENT. Dr. CHALLONER'S. <i>Dr. Cotton.</i>	Dublin	R. Coyne	12mo
1811	BIBLE and N. T. Dr. Challoner's. 5 vols. (The edition of 1805, with reprinted Titles.) <i>Most Rev. Dr. Slattery.</i>	Dublin	R. Coyne	12mo
1811	BIBLE, by Rev. G. L. HAYDOCK. 2 vols. -12 <i>Dr. Cotton.</i>	Manchester	T. Haydock	fol.
1812	PASTORINI. The Apocalypse &c. <i>Fifth Edi- tion.</i> <i>Dr. Cotton.</i>	Dublin	P. Wogan	8vo
1812	BIBLE : by the Rev. G. L. HAYDOCK : his second impression. 2 vols. <i>Most Rev. Dr. Slattery.</i>	Dublin	T. Haydock	fol.
1812	NEW TESTAMENT, edited by Rev. Mr. Wors- wick. <i>Dr. Cotton.</i>	Newcastle	Preston and Heaton	12mo
1813	BIBLE. Dr. Challoner's Text, with Dr. Wi- tham's Notes. <i>Dr. Cotton.</i>	Manchester	O. Syers	fol.
1814	NEW TESTAMENT : Dr. CHALLONER'S. <i>Dr. Cotton.</i>	Dublin	P. Wogan	12mo
1815	NEW TESTAMENT, published by the ROMAN CATHOLIC BIBLE SOCIETY. <i>Dr. Cotton.</i>	London	A. Wilson	8vo
1815	THE SAME : published by the same Society. <i>Dr. Cotton.</i>	ibid.	id.	12mo
1815	PASTORINI. The APOCALYPSE &c. 'Sixth Edition.' *	Dublin		8vo
1816	THE SAME. (Another 'Sixth Edition,' quite distinct.) *	Belfast		8vo
1816	NEW TESTAMENT : begun to be published in Numbers. (Quære if ever completed?)	London	W.E. Andrews	4to
1816	NEW TESTAMENT : with selected notes. *	Manchester	Beegan and Co.	4to
1816	BIBLE : with all the old Rhemish Notes to the New Testament. (Dr. Troy's.) <i>Lismore Cathedral.</i>	Dublin	R. Coyne	4to
1816	BIBLE. (Dr. Gibson's.) <i>Dr. Cotton.</i>	Liverpool		fol.
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1817	NEW TESTAMENT. (Dr. Challoner's.)	Belfast	J. Smith	12mo
1818	BIBLE. (Dr. Troy's.) With the old Rhemish Notes; edited by J. A. Mac Namara. <i>Trinity College, Dublin.</i>	Cork	for the Proprietor	4to
1818	NEW TESTAMENT. (Dr. Poynter's.) <i>Dr. Cotton.</i>	London	Keating	12mo
1818	NEW TESTAMENT. (Mr. Horrabin's.) <i>Dr. Cotton.</i>	ibid.	P. Hack	12mo

DATE.	DESCRIPTION.	PLACE.	PRINTER.	SIZE.
1820	NEW TESTAMENT. <i>Without any Notes.</i> <i>Dr. Cotton.</i>	Dublin	R. Coyne	12mo
1820	NEW TESTAMENT, <i>with Notes.</i> [See a 'History of the Versions of the English and Roman Catholic Churches,' 18mo. 1830, p. 113.—But quære?]			4to
1820	PASTORINI. THE APOCALYPSE &c. (a Third so-called 'Sixth Edition.')	Cork		8vo
1821	PASTORINI. APOCALYPSE, &c. 'Seventh Edition.' <i>Dr. Cotton.</i>	Cork	E.N. Connellan	8vo
1822	BIBLE, with abridged notes from Haydock's -24 edition; superintended by Dr. Hamill. 2 vols. <i>Dr. Cotton.</i>	Dublin	W. Pickering	8vo
1822	BIBLE. (Dr. Gibson's Second Edition.) *	London	H. Fisher	fol.
-24				
1823	NEW TESTAMENT: Dr. Challoner's. <i>Dr. Cotton.</i>	London	S. Bagster	8vo
1823	BIBLE, (Genesis to Isaiah xiii.) <i>Dr. Cotton.</i>	Dublin	J. Christie	4to
-24				
1824	NEW TESTAMENT, (belonging to the Bible of 1822) 'Second Edition.' <i>Dr. Cotton.</i>	Dublin	W. Pickering	8vo
1825	BIBLE. (Dr. Murray's.) <i>Dr. Cotton.</i>	Dublin	R. Coyne	8vo
1825	NEW TESTAMENT. (Dr. Poynter's.) <i>British Museum.</i>	London	A. Cudden	8vo
1825	NEW TESTAMENT: (Challoner's.) <i>Dr. Cotton.</i>	Belfast	Jo. Smith	12mo
1825	NEW TESTAMENT. (The noteless edition of 1820, with a new Title-page.) *	Dublin	R. Coyne	12mo
—	NEW TESTAMENT. (The same edition, having a <i>different Title-page, without any</i> <i>date.</i> ) <i>Dr. Cotton.</i>	Dublin	R. Coyne	12mo
1825	THE EPISTLE OF ST. JUDE, with a Paraphrase and Notes, (by Rev. H. Rutter?) <i>Dr. Cotton.</i>	London	Keating and Brown	12mo
1826	NEW TESTAMENT: Challoner's. (Copied from the London edition of 1815.) <i>Dr. Cotton.</i>	Dublin	R. Coyne	12mo
1828	THE EPISTLES OF ST. PAUL TO TIMOTHY and TITUS. <i>Dr. Cotton.</i>	Dublin	W. Curry	12mo
1829	BIBLE. (Dr. Bramston's.) <i>Dr. Cotton.</i>	London	H. Fisher	fol.
1829	BIBLE. (Dr. Murray's. The edition of 1825, with reprinted Title-page.) <i>Mount Melleray Abbey.</i>	Dublin	R. Coyne	8vo
1832	BIBLE. Dr. Bramston's. (The edition of 1829, with a reprinted Title.) *	London	H. Fisher	fol.
1833	BIBLE. Dr. Murray's. (The Edition of 1825, with a new Title.) <i>Mr. Stokes, Lismore.</i>	Dublin	R. Coyne	8vo
1833	BIBLE: sanctioned by the Vicars Apostolic -36? of Scotland. (No date.) <i>Dr. Cotton.</i>	Glasgow	D. Kennedy	8vo
1834	BIBLE. (Dr. Crolly's.) <i>Dr. Cotton.</i>	Belfast	T. Mairs	8vo
1834	NEW TESTAMENT: a reprint of the first edition 1582, with all the Notes. <i>Dr. Cotton.</i>	New York	Jo. Leavitt	8vo
1834	NEW TESTAMENT. (The edition of 1826, with reprinted Title.) <i>Dr. Cotton.</i>	Dublin	R. Coyne	12mo
1835	THE SAME: (with reprinted Title.) *	Dublin	R. Coyne	12mo
1836	DR. LINGARD. THE FOUR GOSPELS, trans- lated by 'a Catholic.' <i>Dr. Cotton.</i>	London	J. Booker	8vo
1836	NEW TESTAMENT. (Dr. Denvir's.)	Belfast	Simms and McIntyre	
1837	NEW TESTAMENT: (the edition of 1826, with a new Title.) <i>Rev. C. McCarthy, Dublin.</i>	Dublin	R. Coyne	12mo

DATE.	DESCRIPTION.	PLACE.	PRINTER.	SIZE.
1837	NEW TESTAMENT. (Dr. Denvir's.)	Belfast	Simms and Co.	24mo
1838	NEW TESTAMENT. (Dr. Blake's.) <i>Dr. Cotton.</i>	Newry	R. Greer	12mo
1839	BIBLE. (Dr. Denvir's.)	Belfast	Simms and Co.	18mo
1839	NEW TESTAMENT : (Dr. Denvir's) with preface by Rev. Dan. Curoe. <i>Dr. Cotton.</i>	Belfast	T. Mairs	16mo
1840	BIBLE. (Dr. Murray's.) (Edition of 1825, with a new Title-page.) *	Dublin	R. Coyne	8vo
1840	BIBLE. (Dr. Denvir's.) <i>J. Bracken, Esq.</i>	London	C. Dolman	18mo
1840	NEW TESTAMENT. (Dr. Kenrick's.) <i>Dr. Cotton.</i>	Philadelphia	E. Cummysky	8vo
1840	NEW TESTAMENT. (The edition of 1826, with a new Title.) *	Dublin	R. Coyne	12mo
1841	NEW TESTAMENT. (Dr. Denvir's.) <i>Dr. Cotton.</i>	Belfast	Simms and Co	18mo
1842	NEW TESTAMENT. (The London edition of 1825, with reprinted Title-page.)	London	Little	8vo
1843	NEW TESTAMENT.	London and Belfast	Simms and Co.	8vo
1843	NEW TESTAMENT. (Edit. 1826, with new Title.) *	Dublin	R. Coyne	12mo
1844	BIBLE. (Dr. Murray's.) (The Edition of 1825, with new Title.) *	Dublin	R. Coyne	8vo
1845	NEW TESTAMENT.	Belfast		18mo
1846	BIBLE. (Dr. Crolly's and Dr. Denvir's.) *	Belfast	Simms	8vo
1846	NEW TESTAMENT. (Dr. Blake's.) Reprint of 1838. *	Belfast		12mo
1846	NEW TESTAMENT. (Dr. Denvir's.) *	Belfast	Simms	24mo
1846	NEW TESTAMENT. (Dr. Mac Hale's.) <i>Dr. Cotton.</i>	Tuam	T. Brennan	12mo
1847	BIBLE. (Dr. Murray's.) (Edit. 1825 with new Title.) *	Dublin	R. Coyne	8vo
1847	BIBLE. (Dr. Murray's.) *	Dublin	J. Duffy	12mo
1847	BIBLE. (Drs. Walsh and Wiseman's :) no date, but Approbation dated 1847. *	Derby	Richardson	8vo
1847	NEW TESTAMENT. (Dr. Blake's.) *	Belfast and London	Simms and Co.	8vo
1847	BIBLE. (Dr. Denvir's.) *	London and Belfast	Simms and Co.	24mo
1847	BIBLE : Haydock's. (Sanctioned by the -48 Vicars Apostolic of Scotland.) *	Edinburgh, London, Dublin	Fullarton	4to
1848	BIBLE. (Dr. Denvir's.) *	London and Belfast	Simms	12mo
1849	BISHOP KENRICK. THE FOUR GOSPELS, and the ACTS, a new translation. <i>Dr. Cotton.</i>	New York	E. Dunigan	8vo
1849	BIBLE. (Dr. Denvir's.) *	Belfast	Simms and Co.	16mo
1850	BIBLE. (Dr. Denvir's.) *	Belfast	Simms	24mo
1850	NEW TESTAMENT. (Dr. Denvir's.) The edition of 1846, with new Title. *	Belfast	Simms	24mo
1850	NEW TESTAMENT. (The Edition of 1826, with a reprinted Title.) <i>Rev. A. Irvine, Dublin.</i>	Dublin	R. Coyne	12mo
1851	DR. LINGARD. THE FOUR GOSPELS. The Edition of 1836, with reprinted Title. *	London	C. Dolman	8vo

DATE.	DESCRIPTION.	PLACE.	PRINTER.	SIZE.
1851	NEW TESTAMENT: Challoner's. <i>Dr. Cotton.</i>	London	J. Brown	12mo
1851	NEW TESTAMENT: (Dr. Denvir's.) The edition of 1839, with a new Title. <i>Dr. Cotton.</i>	London and Belfast	Simms	16mo
1851	NEW TESTAMENT. (Dr. Murray's.) <i>Dr. Cotton.</i>	Dublin	J. Duffy	18mo
1851	BP. KENRICK. THE EPISTLES and APOCALYPSE, a new translation. <i>Dr. Cotton.</i>	New York	E. Dunigan	8vo
1851	PASTORINI. The APOCALYPSE; &c. 'Fifth American Edition.'	New York	Sadlier	12mo
1852	BIBLE. (Dr. Crolly's.)	*	Belfast	R. and D. Read 8vo
1852	BIBLE. (Dr. Denvir's.)	*	Belfast	Simms 24mo
1852	BIBLE. (Dr. Denvir's.)	*	Belfast and London	R. Read 12mo
1852	BIBLE. Haydock's: in course of publica- tion in numbers. <i>British Museum.</i>	New York	Dunigan	4to
1852	BIBLE. (Archbishop Hughes'.) 2 vols. *	Yew York	Sadlier	4to
1852,	BIBLE. Haydock's: a reimpression of the &c. edition of 1845-8, (now in course of publi- cation.)	Edinburgh, &c.	Fullarton and Co.	4to
1853	BIBLE; Haydock's, edited by Dr. Husen- beth. 2 vols. <i>British Museum.</i>	London	Henry and Co.	4to
1853	NEW TESTAMENT. (Dr. Murray's.) The edition of 1851, with new Title. <i>Dr. Cotton.</i>	Dublin	J. Duffy	18mo
1854	NEW TESTAMENT. (Dr. Denvir's.) *	Belfast	R. Read	18mo



# ROMAN CATHOLIC

## VERSIONS OF THE BIBLE.

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IN instituting an inquiry into the efforts which have been made by Roman Catholics to supply their flocks with copies of the Holy Scriptures in the English language, we are met, at its very commencement, by the important question,—How far the reading of the vernacular Bible by the great masses of the people has been encouraged or discountenanced by the authorities of their Church?

And although it would be out of place in this work to enter on a discussion of the *policy* of placing restrictions on the perusal of God's written Word; or on the *motives*, which may have led to such restrictions being adopted at any particular time or place: yet the *fact* itself is a matter of history, which cannot be ignored; and it is one which we must not lose sight of, while we are inquiring into the particulars of the various English translations which have appeared, and the extent to which these have been circulated.

The principle, that Vernacular Translations of the Bible are not necessary for the Laity, and ought not to be conceded to them without the express permission of a bishop or priest, has long been a recognised dogma of that Church: and although this fact has been denied, repeatedly and vehemently, yet there are too many documents still remaining, to allow a doubt of its general correctness. For proofs, we need not go further back than to the Council of Toulouse in France, holden in the year 1229. Its fourteenth canon prohibited the laity from possessing either the *Old Testament* or the *New*; but only a *Psalter*, or a *Breviary*, or *The Hours of the Virgin Mary*: and even the above-named books were most strictly forbidden to be had *in the Vulgar tongue*<sup>a</sup>.

<sup>a</sup> ‘ Prohibemus etiam, ne libros Veteris Testamenti aut Novi laici permittantur habere: nisi forte Psalterium

vel Breviarium pro Divinis Officiis, aut Horas B. Mariæ aliquis ex devotione habere velit: sed ne præ-

When it is contended (as it has been in *The Dublin Review*, Vol. I. p. 372) that this was only a Provincial Council, and that its enactments carried no authority beyond the limits of the Province of Toulouse ;—so that it is unfair to charge the Church of Rome in general with prohibitions, which were merely intended for one single town and its vicinity : we reply, that such an argument might be admissible, if it could be shewn that the Church of Rome ever publicly condemned that canon, and promulgated another, declaring that the Laity had full right to the possession of the Scriptures as well as the clergy, and warmly urging the study of them by both classes. But, since this never has been done, are we not compelled to believe that Rome tacitly approved the sentiments expressed by the Council of Toulouse ; and, at least by her silence, sanctioned a prohibition, which she had not the courage to promulgate openly from the Vatican ?

The following remarks on this subject, by the learned Dr. Alexander Geddes (himself a Roman Catholic priest) are deserving of the reader's attention :

‘ The number of these [viz. translations of Scripture by Roman Catholics] is comparatively small : an idea having long prevailed that the Scripture should not be translated into vulgar tongues. It is hard to reconcile this idea with any principle of reason, religion, or sound policy : and we must ascribe it, with some other absurdities, to the ignorance and prejudice of a barbarous age.

‘ The first positive decree on this subject was formed, I believe, in a provincial synod at Thoulouse in the year 1229 : and is not the only exceptionable canon devised by that assembly. In the brighter days of Christianity it was not so. The works of Chrysostom, Basil, Ambrose, Jerom, Austin, are full of the most pressing invitations to read the Scripture ; and the reasons that have in latter times been urged against that practice, by Mallett and other such writers, deserve not a serious answer. The prohibition was so far from answering the end proposed by it, that it had a quite contrary effect. The separatists from the Church of Rome

‘ missos libros habeant in vulgari translato arcissime inhibemus.’—*Concil. Tholosan. Capit. xiv.* It is well known that a similar course was taken by the Council of Trent, in 1564 : and Dr. Dixon, titular archbishop of Armagh, has reminded us, that this was con-

firmed by Pope Clement VIII, in 1596 : by Benedict XIV, in 1757 : by Pius VII, in 1816 : by Leo XII, in 1824 : and by Gregory XVI, in 1844.—(*Introduction to the Scriptures*, 8<sup>o</sup>. 1852, Vol. I.)



‘ have used no weapon with more success against her than this one,  
 ‘ that was intentionally, but indiscreetly, forged for her particular  
 ‘ defence.

‘ It is remarkable, that this doctrine has chiefly obtained in those  
 ‘ countries where the Inquisition has been established.’—[*Prospectus of a new Translation of the Holy Bible*, 4to. Glasgow, 1786.]

Indeed it is well known, that Rome not only opposed herself to all vernacular translations of the Scriptures, but likewise was very averse to the publication of the *Original Texts*. When the learned Cardinal Ximenes had compiled and printed the noble Complutensian Polyglott Bible, in the early part of the sixteenth century—a work which did equal honor to himself and to his country—Spain; it was with great difficulty that he obtained the Pope’s license for its publication. That volume of his work, which contains the Original Text of the *New Testament*, was finished at the press in 1514: but the jealousy of the Papal Court prevented its issue till the year 1522. In the mean time, Erasmus had the honor of giving to the world the first published edition of the Greek Testament, in 1516: which he followed up by a second, in 1519: so that the Pope, finding himself no longer able to keep the Sacred Text from the public eye, gave Ximenes, in 1522, the desired permission to send abroad the fruits of his labour and munificence.

We are not to think, that those capricious exercises of assumed authority were always tamely submitted to by the Laity, even during the period of the dark ages. We have a proof of resistance made to them in England, so long ago as the year 1400,—but probably made too feebly to become effectual—in a little tract, yet remaining, under the following title [I have modernized the spelling]: ‘ A compendious  
 ‘ old treatise shewing how that we ought to have the Scripture in  
 ‘ English: with the authors.’

‘ The excusation of the treatise.

‘ Though I am old, clothed in barbarous weed,  
 ‘ Nothing garnished with gay eloquency :  
 ‘ Yet I tell the truth, if ye list to take heed,  
 ‘ Against their froward furious fantasy,  
 ‘ Which reckon it for a great heresy  
 ‘ And unto lay people grievous outrage,  
 ‘ To have God’s Word in their native language.—  
 ‘ Enemies I shall have : many a shorn crown  
 ‘ With forked caps, and gay crosses of gold,  
 ‘ Which, to maintain their ambitious renown,

- ' Are glad lay people in ignorance to hold.—
- ' Yet to shew the verity one may be bold,
- ' Although it be a proverb daily spoken,
- ' Who that telleth truth, his head shall be broken.'

The work was printed without a date—I conjecture, about the year 1530, from the Editor's address; which begins, 'Considering the maliciousness of our prelates and their adherents, which so furiously bark against the Word of God, and specially the New Testament translated and set forth by Master William Tindale, which they falsely pretend to be corrupt. That ye may know that it is not Tindale's translation that moveth them, but only the inward malice which they have ever had against the Word of God; I have here put in print a treatise written about the year of our Lord a thousand four hundred. By which thou shalt plainly perceive that they would never yet from the beginning admit any translation to the Lay people. So that it is not the corrupt translation that they withhold. For if that were true, these idle bellies would have had leisure enough to put forth another well translated.'—The address concludes thus; 'For until it be amended, there shall never be rest and peace in this realm.—Who that findeth or readeth this little book, put it forth in examination, and suffer it not to be hid or destroyed: but multiply it, for no man knoweth not what profit may come thereof. For he that compiled it purposeth by God's help to maintain it to the death if need be. And therefore all Christian men and women pray that the Word of God may be unbound, and delivered from the power of Antichrist, and run among the people. Amen.'

I have never seen the book. It is described in *Herbert's Typographical Antiquities*, I. p. 408—410.

I perceive that an edition was printed at "Marlboro' in the land of Hess," in 1530: from which it is most likely that Banckes copied his.—The eminent antiquary Thomas Hearne had a perfect copy of the Marlboro' edition. (See *Dibdin's Typographical Antiquities*, III. p. 257, and the references there given.)

The allusion, made above, to a 'corrupt translation' may be thus explained. At the time when the increasing desire for perusal of the Scriptures could no longer be withstood: when Luther in Germany, and Tyndal in England, had begun to gratify their countrymen with vernacular translations: the Court of Rome shifted its ground of opposition; and, perceiving that it could not prevent their appearance, bent all its efforts to destroy their reputation, by

asserting that they were full of errors, corruptions, and abominable heresies. Tonstal, bishop of London, gave out, in a sermon, about the year 1529, that he had found no less than two thousand faults in an English Testament; which, he said, Tyndal had translated from Luther's German version.

Now it was not true that Tyndal translated from the German of Luther. He was a sound scholar, versed in the Greek language, and made his translation directly from the Original Text. And as to the imputed 'corruptions' and 'heresies,' &c., we may judge how groundless and contemptible such accusations were, by Tyndal's remark on the conduct of his opponents, in that matter of finding faults; where he says, 'There is not so moch as one i therin, if it lacke a tittle over his hed, but they have noted it, and nombre it unto the ignorant people for an heresy.' (*Preface to his Pentateuch, edit. 1530.*)

At the period of the Reformation, that struggle for possession of the Holy Volume, which had long been going on in various quarters, came to its full height. No principle was more earnestly contested. For both the parties well knew, that nothing had so powerfully contributed to detach men from their implicit allegiance to Rome, as the perusal of God's inspired Word. And therefore the Reformers put forth all their energies in endeavours to render the Scriptures accessible to every person; and the priests and prelates of Rome spared no means within their reach, to prevent translations of the Bible into Vulgar Tongues, and to impede the multiplication of copies by means of the Press.

It is painful, but sometimes almost ludicrous, to see some of the shifts to which Roman Catholics have been reduced, in order to justify their Church's refusal to permit vernacular translations of the Bible. One very curious reason for it was assigned by Dr. Kellison, one of the learned professors of Douay: namely, that because the inscription on our Saviour's Cross was written in Hebrew, Greek, and Latin; *therefore* the Bible was only to be circulated in those three languages: 'Because Christ *sanctified three tongues with the title of the Crosse*, to witt, Hebrew, Greeke, and Latin,—therefore the Church would have God's Word not to be written commonly in any other tongue, then one of those three sanctified tongues.' (*Answer to Sutcliffe*, 8°. Rhemes, 1608, p. 197.) That reasoning appears to be about as inconsequential as that of Antoninus, in his 'Summa;' stating, that 'the Host or Wafer is made round, after the manner of a penny, because Judas sold Christ for



‘*thirty pence!*’ or, as that of Durandus, who writeth thus: ‘The Hoste is formed rounde, because the earth is the Lord’s, and all that is therein, the *rounde* world and all that dwell in it: that the outward fashion thereof *maye signifie him that wanteth* both beginning and ending.’ (*Becon’s Reliques of Rome*, 18<sup>mo</sup>. 155—.)

How shall we excuse this case of the blind leading the blind? What respect could those priests have had for the common sense of the laity, if they believed that such arguments would be sufficient to satisfy their minds?

It would be tedious to trace the practice as to permission of reading the Bible, from the period of the Reformation down to the present day. Though I am not aware of the issue of any Bull or Brief in modern times removing the ancient restrictions; yet, in *these* countries at least, we have continually found Ecclesiastics boldly denying the exercise of such authority, and professing to be offended that such a charge should ever be brought against them. The Rev. Peter Gandolphy affirmed, that he ‘never interfered with nor expressed the smallest objection to any individual’s practice of reading the Scripture;’ and that three other priests whom he questioned on the subject told him, that ‘in their opinion, there is not a priest living in England who has ever prohibited any one.’—This was in 1812. (*Second Letter to the Rev. H. Marsh.*)

The right Rev. Dr. Doyle stated, before a committee of the House of Lords, in 1825, ‘That we have no aversion to the reading of the Bible, and to the possession of it by the laity of our Church, is best proved by the great many editions it has gone through in Ireland, under our express sanction; and to which editions there is affixed a rescript of Pius the Sixth, directed to a prelate in Italy called Martini, who had translated the Bible out of the Vulgate into the Italian language. We prefix this rescript of Pius the Sixth to our editions in English of the Bible<sup>b</sup>, in order to shew that not only we, but the Head of our Church is joined with us in exhorting the faithful to read the Word of God. We have not only procured editions of the Bible; I believe three by Coyne, two by O’Reilly, and one by Cross (perhaps it is two); but this very year we have procured a stereotype edition of the Bible, of a small print and low price<sup>c</sup>, to circulate among all: so that, of all the things said of us, there is not anything said of us more opposed

<sup>b</sup> I have some remarks to offer on this point, which will be found in a subsequent part of the volume.

<sup>c</sup> There were two sizes of paper: one was sold at 12s. 6d.: the other for one pound sterling.—H. C.

‘to truth, than that we are averse to the circulation of the Word of God.’ (*Phelan’s Digest of Evidence, &c.*, I. p. 221.)

And the Right Rev. Dr. Milner wrote as follows, in the year 1808 :  
 ‘With respect to the Laity, she never interdicted the Bible to them, as Protestants suppose : but, at a time when cobblers and tailors were insulting Heaven with their blasphemies, and convulsing the earth with their seditions, all grounded upon the misapprehension of the Bible, she enjoined that those who took this mysterious book in hand should have received such a tincture of learning as to be able to read it in one or other of the learned languages, unless their pastor judged, from their good sense and good dispositions, that they would derive no mischief from reading it in the vulgar tongue. At present, however, the Catholic prelates do not think it necessary to enforce even this restriction ; and accordingly you may find in the shops of all the principal booksellers in Ireland, Bibles in folio, in quarto, and in octavo, which are indiscriminately offered to sale with the entire approbation of those prelates.’ (*Tour in Ireland, Letter xviii.*)

I leave it to any person, acquainted with this country, to say what proportion of the peasantry of Ireland are or were likely to avail themselves of the liberty supposed to be given in the above sentences : but, with respect to the bold statement about the abundance of Bibles, in all sizes, to be found in the booksellers’ shops of Ireland, I assert deliberately, that at that time the only editions procurable were, One, in large folio, Dublin 1794, published at about four pounds : One in quarto, Dublin 1791, published at £3. 8s. 3d. :—and the remnants of two editions published at Edinburgh, in 1796 and 1805, in five large duodecimo volumes ; the latter of which editions was advertised by R. Coyne of Dublin, with new Title-pages, at the price of £1. 12s. 6d. in boards ; ‘a few copies on fine paper, hot-pressed, price in super-extra binding, three pounds eight shillings and three pence.’ Now, what is the real value of Dr. Milner’s vain-glorious boast ?

But that same Dr. Milner could give ready utterance to sentiments of an exactly opposite character, whenever he saw a fit occasion and had fit hearers : and could not only avow, but justify, the restrictions placed on the perusal of the Scriptures. Acute and active as he was, his warmth of temper occasionally betrayed him into the open expression of sentiments which his usual prudence would have suppressed. Surely he had forgotten his habitual discretion, when he declared, in print, that the cancelled part of bishop

Challoner's Notes upon the New Testament—(meaning those portions which a more liberal minded Vicar Apostolic, Dr. Poynter, had directed to be omitted, as being justly offensive to the feelings of Protestants)—were 'precisely the part which is wanted at the present day to render an English translation of the Sacred Text safe and profitable in the hands of the British laity.'—(*Letter, in The Orthodox Journal, Vol. VII, 1819.*) And again, when he disclosed the real ground of the clergy's opposition to the privileges of the laity, by admitting that 'substituting the dead letter of the Text for the living voice of the Church, was the ready means of undermining the Catholic Faith.' (*Supplementary Memoirs of English Catholics, p. 244, 1820. 8°.*)

Now there was no man living in England or Ireland at that time, who knew, better than Dr. Milner, what was serviceable to the interests of his Church and Order, and what was injurious to them. So that this deliberate expression of his opinion, upon the effects likely to arise from the free perusal of the Word of God, must carry great weight with all those who are deeply interested in that important question.

Indeed, to do him justice, Dr. Milner did not stand alone in his public utterance of such sentiments. Another eminent Roman Catholic, of warm temperament, and ready eloquence, the late Richard Lalor Shiel, made a very remarkable admission at Cork, in September 1824, in his speech at a public meeting of the Ladies' Auxiliary to the Munster School Society. He said, 'there was one point which he would concede to those whom he opposed. If it were a triumph, they might have it. He would confess, that READING THE BIBLE WAS SUBVERSIVE OF THE ROMAN CATHOLIC CHURCH.' (*Report of the Discussions, &c., 8°. 1825, p. 40.*)

Such candid admissions, made before Protestants, were very uncommon a few years ago: and the general language used to them was, that the Roman Catholic clergy were not in the least afraid of the Bible being read by their flocks. But very recently, a remarkable change of sentiment upon this subject seems to have come over the minds of the ecclesiastical authorities: and I suppose that we may fairly collect their present views and intentions upon this question, from the language put forth by Cardinal Wiseman, in his late tract, '*The Catholic doctrine on the use of the Bible.*' 12°. 1853.

'If therefore we be asked, why we do not give the Bible indifferently to all; and the shutting up (as it is called) of God's Word



‘ be disdainfully thrown in our face : we will not seek to elude the question, or meet the taunt by denial, or by attempts to prove that our principles on this subject are not antagonistic to those of Protestants. THEY ARE ANTAGONISTIC : AND WE GLORY IN AVOWING IT.’ p. 20.

1. ‘ We answer, therefore, boldly, that we give not the Word of God indiscriminately to all, because God himself has not so given it. He has not made *reading* an essential part of man’s constitution, nor a congenital faculty, nor a term of salvation, nor a condition of Christianity. But *hearing* He has made such ; and then has told us, that “ Faith cometh from hearing, and hearing from the Word of God.” He has not made “ paper and ink ” the badges of His Apostle’s calling, but the keys of his kingdom.’ *Ibid.*

2. ‘ We further say, that we do not permit the indiscriminate and undirected use of the Bible, because God has not given to his Church the instinct to do so. As He did not furnish her with the means, nor with the command, so has He not instilled into her that spontaneous impulse that guides her to new duties, in favour of this mode of propagating the faith. He founded her upon a principle of subordination, and gave her, first Apostles, secondly prophets, thirdly doctors. The questions could at all times have been answered negatively till now, “ Are all Apostles ? are all prophets ? are all doctors ? ” But surely this principle of her organisation would have been at an end much sooner, if she had taught, what she never has taught, that every one has to be his own Apostle, prophet and doctor.—Yes, this is the result of universal license not only to read but to judge of Scripture. Wherever it prevails, *Church government declines*, insubordination of judgment springs up, and a spirit of self-sufficiency takes the place of religious humility and docility.’ p. 21.

Again : ‘ But though the Scriptures may be here permitted, we do not *urge* them on our people : *we do not encourage them to read them : we do not spread them to the utmost among them. Certainly not.*’ p. 26.

More of the same kind might be added. But perhaps the foregoing extracts may be sufficient, to shew the tone of the pamphlet, and the *animus* of the highest officer of the Church of Rome within this empire at the present day.

Let us return to our observations on the state of these things during the exciting years of the Reformation.

While that excitement was going on throughout the land, the repeated vacillations in the mind of King Henry VIII. made it doubtful for a long time, whether the English Bible would be able to maintain its ground, against the unceasing attacks of the Pope and his Bishops. And when it had become so widely diffused among the people, that its suppression was now out of the question, the charge of its unfaithfulness was kept up, with unabated boldness of assertion and bitterness of speech. It was often called ‘the Devil’s book;’ ‘the Gospel of the Devil:’ and the people were persuaded, that it was both unnecessary and dangerous for them to meddle with the Bible, and that their safest way was, to remain satisfied with that amount and kind of religious instruction which their Priests might think fit to give them. That reproachful phrase long maintained its ground, in the mouths of the violent and unscrupulous. In 1582 Gregory Martin styled the Protestant Bibles ‘not indeed God’s book, word, or Scripture, but the Divil’s worde.’ [*Discoverie of Corruptions.*] Thirty years later, the same opprobrious language was freely used. Matthew Kellison of Douay, in his ‘*Examen Reformationis novæ*, 8°. *Duaci*, 1616, affirms, that the Scriptures of the Protestants are ‘the word of the Devil.’ And, what is the ground of this severe and awful charge? not that they are not careful and faithful renderings of God’s Word; but merely, because they are not translated according to the sense of the ancient Interpreters, and under the authority of the Church of Rome.’ p. 43. N. B. I say nothing here about the common use of such expressions, in Ireland, at the present day.

In Queen Mary’s reign, in 1554, John Standish published ‘A Discourse wherein is debated whether it be expedient that the Scripture should be in Englishe for al men to reade that wyll.’ 8°. I have not seen it; but from the fact of its being published with *the Queen’s Privilege*, there can be little doubt as to which side of the question the writer maintained.

Take for another example, a work issued in the year 1565, under the following title: ‘The Apologie of Fridericus Staphylus, counsellor to the late Emperor Ferdinandus, &c. intreating of the true and right understanding of holy Scripture: of the translation of the Bible in the vulgar tongue, &c. &c. translated by Thomas Stapleton, student in Divinitie. Imprinted at Antwerpe, 1565.’ 4°. Staphylus finds great fault with the English Bibles of 1549, 1551, 1552, and 1562; objects to us for following the Greek Text,

as in Acts xiii. 2, Romans v. &c. And he gives a specimen of the immunities haughtily claimed by the priests of his day ; by asserting that, if the lives of the Clergy be vile and infamous, no *layman*, not even a 'Temporal Ruler,' has any right to interfere<sup>d</sup>. The tares are to be suffered to grow with the wheat. We are not surprised, therefore, to find him maintaining, that it is very dangerous that the Laity should have the Scriptures : but that Priests and Bishops 'always have the grace of God assisting them to interpret and expound the misteries of Holy Scripture by parables unto the people, as far as for them is requisite.' p. 64.

But the Roman Catholics began to perceive, that all their complaints and reproaches of the Protestant translations of the Bible did not succeed in preventing their increasing use throughout England. And they judged it advisable—not from choice, but from necessity—to put forth a version of their own ; professing to be free from the corruptions which they boldly attributed to the others, and at the same time guarded by a body of *Annotations*, so constructed as to restrict the sense of the Text to the support of the peculiar and distinctive doctrines of Rome.

In the year 1568 a body of English Roman Catholics repaired to the town of Douay in Flanders ; and erected there a College, or 'Seminarie,' for the education of priests destined for the re-conversion of England, under the direction of Cardinal Allen, a learned and most active leader. A few years afterwards, on account of some political disturbances in that country, the College was temporarily transferred to the city of Rheims in France. The professors at Douay soon busied themselves in preparing an English version ; and in the mean time, did not cease repeating the old accusations against the Protestant Bibles. Thus, John Howlett [i. e. Robert Parsons] in his 'Reasons why Catholiques refuse to goe to Church,' (*Douay*, 1580. 16<sup>o</sup>.) says, 'First, the Scripture is read there in false and shameles translations, contayning manifest and wilful corruptions to drawe it to their owne purposes, as hath bene shewed in particuler by many learned men in their worckes : and is like to be (shortly) more playnelye by the grace of God.' p. 40. [He is alluding to their version of the New Testament ; which was then in course of preparation, and was published two years afterwards at Rheims, in 1582.] 'Soe that by this it appeareth, that

<sup>d</sup> It is beside my present purpose to examine here, how far this doctrine is encouraged among the masses of the people at the present day.



‘ that part of their service which they pretende to be Scripture, is  
 ‘ no Scripture, because it is by the malice of the interpretour false,  
 ‘ the which Scripture cannot be.’ p. 41.

In the next year, Cardinal Allen published his ‘ Apologie &c. for  
 ‘ the two English Colleges at Rome and Rhemes. Printed at  
 ‘ Mounts in Henault,’ 1581. 8°. In that tract he speaks of the  
 Protestants’ Bible, as ‘ falsely, corruptly, and deceitfully trans-  
 ‘ lated;’ but makes no allusion to the Rhemish Testament, which  
 was at that time actually in the press, and came out within a few  
 months after the appearance of his book.

### 1582.—THE RHEMISH TESTAMENT. *First Edition.*

In the year 1582 appeared the first-fruits of the labours of the  
 Divines of Douay, in an edition of the New Testament, handsomely  
 printed in a 4to volume, and fortified by the ‘ Approbation’ of four  
 Doctors, in the following terms :

‘ Cum hujus versionis ac æditionis authores nobis de fide & eru-  
 ‘ ditione sint probe cogniti, alique S. Theologiæ & Linguæ Angli-  
 ‘ canæ peritissimi viri contestati sint, nihil in hoc opere reperiri  
 ‘ quod non sit Catholicæ Ecclesiæ doctrinæ, & pietati consenta-  
 ‘ neum, vel quod ullo modo potestati ac paci civili repugnet, sed  
 ‘ omnia potius veram fidem, Reip. bonum, vitæque ac morum pro-  
 ‘ bitatem promovere : ex ipsorum fide censemus ista utiliter excudi  
 ‘ et publicari posse.

‘ PETRUS REMIGIUS, Archidiaconus major Metropolitanæ in-  
 ‘ signis Ecclesiæ Rhemensis, Juris Canonici Doctor, Archiepi-  
 ‘ scopatus Rhemensis generalis Vicarius.

‘ HUBERTUS MORUS, Rhemensis Ecclesiæ Decanus, & Eccle-  
 ‘ siastes, & in sacratissimæ Theologiæ facultate Doctor.

‘ JOHANNIS LE BESQUE, Canonicus Rhemensis, Doctor Theolo-  
 ‘ gus, & Cancellarius Academiæ Rhemensis.

‘ GULIELMUS BALBUS, Theologiæ Professor, Collegii Rhemensis  
 ‘ Archimagister.’

[This Approbation was prefixed to many subsequent editions.]

It is likewise furnished with a long preface, and other subsidiary  
 matter ; and with a very large body of Annotations, vindicating the  
 translation, fiercely asserting all the peculiar doctrines of the Court  
 of Rome, and employing the most bitter and contumelious terms in  
 speaking of Protestants, and their doctrines, and their versions of

Scripture: which Dr. Geddes, himself a Roman Catholic Priest, has described as ‘virulent Annotations against the Protestant Religion, and manifestly calculated to support a system, not of genuine Catholicity, but of transalpine Popery.’ (*Address to the Public*, 4to. 1793.)

It also has a long and particular Table of Controversies, &c.

The persons, who were principally concerned in this translation, were *Gregory Martin*, *William Allen* (afterwards Cardinal), *Dr. Richard Bristow*, and *Dr. John Reynolds*: of whom the first appears to have been the chief translator of the text, ‘being accounted,’ says Fuller, ‘the principal linguist of that Seminary;’ and Dr. Bristow and Cardinal Allen to have supplied the notes. The following observations on the subject are extracted from *Dodd’s Church History*; and are there said to have been taken partly from records remaining in the College of Douay.

Gregory Martin was born at Maxfield near Winchelsea in Sussex; was one of the original scholars of St. John’s College at Oxford; M. A. in 1564; became tutor to the family of Thomas, Duke of Norfolk: and being at that time a concealed Roman Catholic, imbued many of the Duke’s servants with the same religious principles. He passed over to Douay in 1570; was ordained a priest in 1573; and became Bachelor in Divinity in 1575. Upon the establishment of the English College at Rome, he was sent to it, to take care of the first scholars; and having appointed for them a course of study, he returned to Rhemes, and ‘passed most of his time in translating the Bible into English from the Vulgate: wherein he was assisted by Dr. Allen, Dr. Bristow, an Oxford man of Christ Church and Fellow of Exeter, [who died near London in 1581,] Dr. Reynolds, Fellow of New College, and others well skilled in the sacred languages. The work may be entirely ascribed to Mr. Martin; the others being only revisors. He translated the whole Bible; tho’ it was not published all at one time. The New Testament was first put out at Rheims and Antwerp, with Dr. Bristow’s notes. The Old Testament was not published till several years after; when Dr. Worthington put it to the press, with his own notes and historical Tables.

‘They [viz. the Protestants] endeavoured to represent the undertakers as unequal to their task, and the work as abounding with errors and mistakes. Two eminent Protestant Divines employed some time this way; one was Dr. Fulke, Master of Pembroke Hall in Cambridge; the other was the noted Puritan Thomas



‘Cartwright, who was engaged in that attempt by Secretary Walsingham, the great protector of the Puritan party.’

‘I own, some of Mr. Martin’s persuasion have thought him too scrupulous in following the Vulgate edition; as also, in retaining certain words and phrases not very proper and scarce allowable in the English language. But there is no occasion to make any apology for him. He himself has given his reasons for that scrupulosity. The Vulgate being declared authentic<sup>e</sup>, he had reason to adhere to it. As for certain words and phrases, which perhaps might displease persons of a modern taste, he thought it more adviseable to retain them, than endanger the sense by making too bold with the Text. Great liberty is allowed, and often taken, in translating works of any other kind: but inspired writers are to be touched very tenderly. ’Tis much better to offend against the rules of Grammar, than to risk the sense of God’s Word for the sake of a fine period.’ [*Dodd*, Vol. II. p. 121, &c.]

It is believed, that this laborious task threw Mr. Martin into a consumption; of which he died on the 28th of October 1582.

\* It is not very easy to determine exactly what is meant by the word ‘authentic’ in this place. Dr. Witham has a long but not very luminous discussion on it, in the Preface to his New Testament, 1730. Another Roman Catholic clergyman, Dr. Geddes, declares it to signify ‘in general a faithful version, containing nothing contrary to Faith or Morality, and having every thing necessary to constitute an ‘authentic document.’ The Council scarcely could have intended to assert, that the Vulgate version was inspired, or that it was superior to the Hebrew and Greek Originals. See the Rev. G. L. Haydock’s Preface to his Bible, (printed below in the Appendix.) He says, ‘The Originals are *intrinsically* authentic: whereas the versions can ‘possess only an *extrinsic* authenticity.’ In fact, the Latin text of St. Jerome was well known at that time to be corrupt and faulty. Isidorus Clarius, in the preface to his edition of the Vulgate, fol. 1542, or, by Junta, 1557, tells us, that he had noted and corrected eight thousand errors, but had used great forbearance and taken no notice of trifling ones, lest the ears of the

Church should be offended, and his edition should scarcely be recognised as the Vulgate.

But, for this bold declaration, his Bible was placed in the list of *prohibited books* by the compilers of the Rules of the Index, appointed by the Council of Trent; and its preface and prolegomena were ordered to be cut out: though the authors of that order were ashamed to assign the reason. ‘Ex Bibliis vero ‘Isidori Clarii Brixiani Prologus et ‘Prolegomena prædicantur: ejus vero ‘textum nemo textum Vulgatæ editionis esse existimet.’ [Regula iii. De Libris prohibitis; apud Canon. et Decr. Conc. Trident. edit. Le Plat.] This was done: and they will not be found in any of the later editions. But the justice of his remark was afterwards triumphantly admitted: when two Popes, Sixtus V. and Clement VIII. set themselves to correct that very Vulgate, and each of them boasted loudly of what he had done in that respect. See also some remarks on the Authenticity ascribed to the Vulgate, by Bishop Kenrick in the preface to his translation of the Gospels, printed in 1849.

Besides his labours in the preparation of a new version, Martin had employed himself in pointing out the errors of the Protestant translations. This work, which had been in hands two or three years previously to its publication, was printed in the same year with the Rhemish Testament, but posterior in point of time, as is shewn by one of the marginal notes to the Preface to the Testament; which reads, ‘Al this their dealing is noted (as occasion ‘serveth) in the Annotations upon this Testament; and more at ‘large in a booke lately made purposely of that matter, called a ‘DISCOVERIE &c.’ But in subsequent editions the note is—‘and ‘more at large in the DISCOVERY of heretical Translations, of ‘which we have added a table in this edition.’ Martin also, in his tract, speaks of ‘the late new English Testament Catholiquely ‘translated and printed at Rhemes.’ Its full title is, ‘A Discoverie of the manifold corruptions of the holy Scriptures by the ‘Heretikes of our daies, specially the English sectaries, and of ‘their foul dealing herein, by partial and false translations to the ‘advantage of their heresies, &c.’ 8vo. *Rhemes*, 1582.

The character of this translation, and of the Notes which accompany it, is so well known and has been so frequently described, that it does not seem necessary to enlarge upon the subject here. I have given the remarkable *Preface*, at full length, in the Appendix, for the information of those readers who are strangers to the original work.

I do not know what number of copies was printed: but probably it was considerable: for even at this day the edition is not very rare. Most of the English public libraries possess it, as well as many private individuals: and it frequently appears for sale in booksellers’ catalogues. Public attention was soon directed to the work; and several of our Divines undertook to examine and expose its defects, as a fit reply to the bitter attacks which had been made upon Protestant versions for many years past. The translators of Rhemes had openly thrown down the gauntlet of defiance: and, in their Annotations, not only defended their own version, but heaped every foul and abusive epithet, upon the Protestant Bibles, the Protestant Clergy, the Reformers, of Germany, Switzerland, France, and England; upon Queen Elizabeth, and the Protestant Faith. It would be difficult to find a more studied series of deliberate insults, than these Notes contain: and where could such sentiments and language be more out of place and more indecent, than in a professed commentary on the Gospel of Jesus Christ?

I will here notice all together some of the principal pieces on the Protestant side; though they did not make their appearance at the same time, but were spread over a considerable period.

DR. WM. FULKE, Master of Pembroke Hall, Cambridge, had already had partial skirmishes with some of the English Priests of Douay. In 1571 he had published, 'A Confutation of a Popishe and Sclanderous libelle, in forme of an Apologie: &c.' (probably, the Apology of Fr. Staphylus, mentioned above, at p. 10.) In 1577, 'Two Treatises against the Papists,' on the subjects of the Church, Purgatory, and Prayers for the dead. In 1579, 'The overthrow and detection of the several heresies of Doctor *Loskins*, and Doctor *Saunders* of Images, and Master *Rastall's* answer to the Bishop of Sarum's sermons.' In 1580, 'A Retentive, to stay good Christians in true faith and religion, against the "Motives" of *Richard Bristow*: also, a Discoverie of the dangerous Rocke of the Popish Church, commended by *Nicholas Saunders*, D. D.' In 1581, 'A Confutation and Detection of *Stapleton* and *Marshall*, two Popish heretiques.' In the same year, 'A Confutation of *Howlett's* [i. e. Robert Parsons] Reasons why Papists come not to Church.' Also, 'The Conference at Wisbich Castle with the Papistes;' also, 'A Rejoinder to Bristow's replie in defence of Allen's "Scrole of Articles" and "booke of Purgatorie."'

As soon as Gregory Martin's 'Discoverie of Corruptions,' &c. made its appearance, Dr. Fulke prepared an answer to it; which he executed both efficiently and rapidly, for it was in the hands of the public in 1583, under the title of 'A Defence of the sincere and true translation of the Holy Scriptures into the English tongue, against the manifold cavils, frivolous quarrels, and impudent slaunders of Gregorie Martin,' &c. 8°. London, 1583. And having thus vindicated the *Protestant* translators, we shall find him afterwards turning his attention to an examination of the work of the *Rhemish* Divines.

In 1585, THOMAS BILSON, Warden of Winchester, published a book entitled 'The true difference between Christian subjection and unchristian rebellion: wherein the princes lawful power to command for truth, and indepriveable right to bear the sword are defended against the Pope's censures, and the Jesuits' sophisms, uttered in their "Apologie" and "Defence of English Catholics;" with a demonstration, that the things reformed in the Church of England, by the laws of this Realm, are truly Catholic, notwithstanding the vain shew made to the contrary,



‘in their late Rhemish Testament. Oxford, printed by Joseph ‘Barnes,’ 1585. 4°. Reprinted, the next year, in London, in octavo.

The two tracts, which Dr. Bilson here answers, are Cardinal Allen’s ‘Apologie &c. of the two English Colleges, at Rome and Rhemes,’ &c. mentioned above: and ‘A true, sincere and modest ‘defence of English Catholics that suffer for their faith both at ‘home and abroad,’ &c. printed without date, or name of place, or author, but universally attributed to the same writer. Bilson’s reply is in four parts: in the fourth, p. 487, he speaks of ‘the ‘wrangling observations lately sent us from Rhemes, wherein, with- ‘out all shame and care, you refute not us but yourselves and your ‘own conclusions, that you might say somewhat against us before ‘the simple and unlearned.’ &c. He cites several of the Rhemists’ Annotations, and replies to their reasonings, at pp. 488. 490. 492. 505. 506. 515. 516. 526. 532. 534. 546. 548. 554. 582. 8°. Edition.

In 1588, GEORGE WITHER—a writer, of whom I can find out nothing certain<sup>f</sup>, except that he was *not* the Poet of those names—published a reply to the *Marginal Notes* (only) of the Rhemish Testament: Title, within a broad wood-cut border, ‘A view of the ‘Marginal notes of the Popish Testament, translated into English ‘by the English fugitive Papists resident at Rhemes in France. ‘By George Wither. Printed at London by Edmund Bollifant for ‘Thomas Woodcock.’ 4°. Dedication to John Archbishop of Canterbury, dated xii April 1588, 6 pages: the work, p. 1—346. In his Dedication, Wither censures severely both the translation, preface, and annotations, of his opponents. He states, that he merely undertakes to examine the *marginal* notes, in order to satisfy the desires of many persons that *the whole work* should be closely reviewed; which he hopes will soon be done. He quotes so much of

<sup>f</sup> I think it *most probable*, that he was the Archdeacon of Colchester, who held that office from 1570 to 1617, and who in 1585 published ‘An A. B. C. ‘for Layemen, other-wise called, The ‘Lay-man’s Letters: an Alphabet for ‘Lay-men delivering unto them such ‘lessons as the Holy Ghost teacheth ‘them in the Worde, by thinges sensible, very necessary to be diligently ‘considered,’ printed by Robert Waldegrave, 1585. 8°. Herbert (p. 1142) gives the author’s name *Wilkes*, instead of *Wither*; though Maunsell’s Cata-

logue, from which he took his notice of the book, prints it rightly. A copy of the work is in the Malone Collection in the Bodleian Library.

The same man is elsewhere described, as ‘a warm Puritan of Cambridge, ‘(patronised by Parkhurst, bishop of ‘Norwich.) He had a tolerable talent ‘for the pulpit, and declaimed strongly ‘against the superstitious figures in ‘glass windows; and being seconded ‘by some zealots, a great many fine ‘paintings were destroyed.’

their *Text*, as gives occasion to the marginal notes. His remarks are pungent and severe.

This book is very rare. I have not met with more than one copy, which formerly was Mr. Douce's—and probably Herbert's,—and is now in the Bodleian Library.

In the same year, 1588, Dr. EDWARD BULKELEY published a Reply to a portion of the Rhemists' *preface*, under the following title: 'An Answer to ten frivolous and foolish Reasons set down by the Rhemish Jesuites and Papists in their Preface before the New Testament by them lately translated into English, which have moved them to forsake the originall fountain of the Greeke, wherein the Spirit of God did indite the Gospell, and the holie Apostles did write it, to follow the streame of the Latin translation, translated we know not when, nor by whom. With a discoverie of many great Corruptions and faults in the said English translation set out at Rhemes. Londini, impensis Georgii Bishop, 1588.' 4°. Dedication to Sir Francis Walsingham, 5 pages: the work, p. 1—103. The ten Reasons answered are those given in sections 26—37 of the Preface, (as numbered by Fulke and by Cartwright.) He next replies to the Proofs given for those Reasons. At p. 51. he begins his 'Discoverie of Corruptions,' &c. At p. 76. he animadverts on the 'strange words and affected phrases.' From p. 81. to the end, he adduces certain places out of Scripture and the Fathers, to shew 'how requisite and profitable it is for all men—to reade and heare the Word of God.' At p. 81. he says, 'I did not purpose to make a full answer to the *Rhemists* whole Preface, which I hope hereafter will be performed by some other:' (alluding perhaps to Fulke; or, more probably, to Cartwright.)

As there had not yet appeared a complete review of the entire New Testament of Rhemes, Dr. Fulke once more set himself to work in the good cause; and gave the world the result of his great diligence and learning, in the year 1589, under the following title: 'The text of the New Testament of Jesus Christ, translated out of the Vulgar Latine by the Papists of the traiterous seminarie at Rhemes. With arguments of bookes, chapters, and annotations, pretending to discover the corruptions of divers translations, and to clear the controversies of these dayes. Whereunto is added the Translation out of the Original Greeke, commonly used in the Church of England, with a Confutation of all such arguments, glosses, and Annotations, as containe manifest impietie, of heresy treason and slander against the Catholike Church of God, and the



‘true teachers thereof, or the Translations used in the Church of England; both by auctoritie of the Holy Scriptures, and by the testimonie of the ancient fathers. By William Fulke, Doctor in Divinitie.’

In his Confutation of the Rhemists’ *Preface*, Fulke informs the reader, that his purpose with respect to the Rhemish Annotations is—‘not to strive for every word in the margent, as the names of Popish feastes and such like, neither to medle with those Annotations, which although they be not rightly gathered out of the text, yet conteine no impietie or slaunder of the Church or the true members thereof: but only with such as are framed against the trueth and the mainteyners thereof.’

In his dedication to Elizabeth Fulke says, ‘At such time as I published a Defence of our English Translations of the Holy Scriptures, against the malicious cavils of *Gregorie Martine*, . . . I thought mysele discharged in duty from any further dealing against these Rhemish gloses. Both for that I was persuaded, that among so many learned Divines as doe now flourish in the Church of England, a worke of such importance could not be altogether neglected: and especially because it was reported that, by other men of very good gifts, it was already even at the first undertaken. But so many yeares having passed, and the expectation of many godly men not being yet satisfied with a full and generall answer (although their hunger hath bin well slaked with sundry learned discourses, uttered partly by occasion in other bookes, partly in speciall Treatises directed against some portion of these Annotations, beside often Confutations of the same in publike Sermons), being solicited by men of good judgement and qualities, I have attempted to set forth by my selfe, that which I have long looked for, and much rather desired to be performed by others. Not meaning therby to prejudice the more learned labours, and longer studied Commentaries<sup>h</sup> of them that had taken the matter in hand before me, if they purpose at length to bring them to light: but to provide in the meane time, that by a short and sufficient reply, the weake might be confirmed, the doubtful satisfied, and especially the insolency of the Adversaries might be repressed. Who not content to quarrell at the sinceritie and

<sup>g</sup> Probably, he is referring to the treatises of Bilson, Bulkeley, Withers, &c.

<sup>h</sup> There is little doubt, that the allu-

sion is to the Work of Thomas Cartwright; which had been ‘taken in ‘hand’ sometime previously, but did not appear till many years afterwards.

‘truth of our Translations, and to set out a far worse themselves;  
 ‘have also indeavoured to corrupt the sense of the New Testament  
 ‘(howsoever translated) with hereticall notes and sophisticall col-  
 ‘lections.’

*Fulke's Remarks on the Preface to the New Testament. 1582.*

In his Confutation of the Preface above-named, he makes the following remarks; which may serve for brief specimens of his style and mode of proceeding: ‘Whoso seeth what unnecessary  
 ‘charge you have put your selves unto in printing this your Trans-  
 ‘lation in so large a volume, may easily perceive you set it not  
 ‘forth for poor men’s profit; and that, by so excessive price, of so  
 ‘small a part of the whole Bible, you mean to discourage your  
 ‘friends from waiting for all the rest.

‘As for the special consideration that procured this edition, when  
 ‘you do express it, we may better judge of it. In the mean time,  
 ‘we can conceive none other, but that which is the practice of  
 ‘many heretikes;—when you could not altogether suppress the  
 ‘knowledge of the holy Scriptures, whereby your errors are dis-  
 ‘covered; you thought it the next way for your purpose, by your  
 ‘partial translation as much as you could to obscure them, and by  
 ‘your heretical Annotations to pervert them, that the one should  
 ‘make them unprofitable, the other also hurtful.

‘And whereas you say, “That of old they have not ever con-  
 ‘demned all vulgar versions of the Scripture, nor generally forbid-  
 ‘den the faithful to read them;” Let the registers of Bishops be  
 ‘searched, where it will appear that many have been accused and  
 ‘condemned as Heretics, for having, reading, or hearing the holy  
 ‘Scriptures in the English tongue, without any exception taking  
 ‘against the truth of the translation.’

THOMAS CARTWRIGHT, a learned man, Professor of Divinity at Cambridge, and well known as the chief leader of the Puritans, was induced by the Earl of Leicester and Sir Francis Walsingham, so early as 1583, to write against the Rhemish version. Dr. Fulke and others allude to his being *actually engaged* in that undertaking. It is asserted, that Archbishop Whitgift prohibited him from going on with the work: at all events, it is certain that its public appearance was delayed for many years. In 1602 a portion of it was published at Edinburgh, in a small volume, entitled ‘The Answere  
 ‘to the Preface of the Rhemish Testament, by T. Cartwright. At

‘Edinburgh, printed by Robert Walde-Grave printer to the King’s ‘Maiestie.’ 1602. (16°. pp. 213.) Copies of this rare little piece are in the libraries of Trinity College, and that of Archbishop Marsh, at Dublin.

At p. 6 the author says, ‘It is evident, that you permit it [viz. ‘the translation] not either in reverence to the Holy Scriptures, ‘or love to the people: but rather as desperat enemies which had ‘rather kill with it, than that the head of your gaineful errors ‘should be stricken off by it. And it fareth altogether with you ‘in this poynt as with men which having a naturall hatred of cheese, ‘or of some such foode, in suche sorte as the very sight or touch of ‘it doth offend them: yet being effamished, are content for the ‘safetie of their lives even to eate it. For, abhorring from the ‘Scriptures in time of your peace; when it cometh that you and ‘your state is plunged by such as you call *hæretickes*, you are glad ‘to bite or nibble upon the Scriptures, if happellie you can get any- ‘thing to serve the present neede.’

Again, at p. 92. ‘After that, by hiding and burning the Scrip- ‘tures, by threatening and murdering of men for reading of them, ‘they cannot attaine to the causing of such a night of ignorance, ‘wherein they might doe all thinges without controulement: there ‘remayned one onely engine which Satan (with all his Angels) hav- ‘ing framed and hammered upon his lying forge, hath furnished ‘them of. This engine is, the defacing and dis-authorizing of the ‘Scriptures, as it were the taking from them their girdle or garter ‘of honour, by a false surmise of corruption of them, in the lan- ‘guages wherein they were first written. Which abominable prac- ‘tice being attempted in th’ Old testament by Lindanus<sup>i</sup> (whom ‘some term Blind-asinus) is now assayed in the New by the Je- ‘suites.’

Cartwright died in the following year, 1603. In 1618 his larger work was given to the public, under this title; ‘A Confutation of ‘the Rhemists translation, glosses, and Annotations on the New ‘Testament, so farre as they containe manifest impieties, heresies,

<sup>i</sup> Wm. Lindanus, bishop of Ruremond in Holland, published a small work entitled ‘De optimo Scripturas ‘interpretandi genere.’ *Coloniæ*, 1558. 16°. [Trinity Coll. Dublin.] in which he asserts the superiority of the Latin Vulgate version over the Hebrew and Greek Originals. Probably the reader

remembers the often repeated story, of the editor of the Complutensian Polyglott boasting to his patron Cardinal Ximenes, that he had placed the Latin Vulgate between the Original Hebrew and the Septuagint, *like Christ crucified between the two thieves.*



‘ idolatries, superstitions, prophanenesse, treasons, slanders, absurdities, falsehoods, and other evils. &c. &c. By that Reverend learned and judicious Divine THOMAS CARTWRIGHT, &c. Printed in the year 1618.’ folio.

Cartwright, like Fulke, printed the Rhemish Version at full length; subjoining to each chapter his annotations, and placing after each of their notes his own confutation of it. As he had not *quite* finished the work before his death, the annotations on the last seven chapters of the Apocalypse were added from Dr. Fulke’s work, published in 1589 &c.

In the mean time the Divines of Rheims were not silent under those attacks. MATTHEW KELLISON, Professor of Divinity in that College, published in 1603 ‘A Survey of the new Religion:’ and when this was answered by Dr. Sutcliffe, Kellison rejoined, in ‘A Reply to Sutcliffe’s Answer,’ &c. *Rheims* 1608. He is a very bitter writer, and not sparing of abusive language.

In 1615 or 1616 he published ‘A Gagg for the Reformed Gospel.’ This last piece was answered by Dr. Richard Montagu, afterwards bishop of Chichester, in a tract quaintly entitled, after the manner of those times, ‘A Gagg for the New Gospel? No: a new Gagg for ‘an old Goose, who would needes undertake to stop all Protestants’ mouths for ever, with 276 places out of their own English Bibles.’ 4°. London, 1624 (Bodleian). I have not had opportunity to examine these two curious pamphlets: nor another, which came out in 1615 and again in 1622, ‘An Antidote of thirty Controversies &c. against the pestiferous writings of all English Sectaries: in three parts, with an Appendix containing the succession of Roman Catholic Popes, and a Catalogue of the irruptions of heretical sects, by S. N. [Sylvester Norris] D.D.’ 4°. no place. (Bodleian Library.) The work is said to be directed against Drs. Fulke, Whitaker, Field, Sparke, Reynolds, &c.

Kellison was likewise answered by another English Clergyman, the REV. RICHARD BERNARD, rector of Batcombe in Somersetshire, author of ‘Thesaurus Biblicus,’ and other publications. In the year 1626 Bernard printed ‘Rhemes against Rome: or, the removing of “The Gag of the New Gospel,” and rightly placing it in the mouthes of the *Romists* by the *Rhemists*, in their English translation of the Scriptures.’ London, 4to. pp. xii. and 326. [Trinity College, and Marsh’s Library, Dublin.] His purpose is, to shew that the Rhemish translators of the New Testament, *by the fact of publishing their version*, have rather affirmed Protestant



doctrines than strengthened those of their own Church. In his 'Advertisement' he says, 'The Rhemists priestes, for making any translation at all of the Bible into the English tongue, (though out of the Vulgar Latine, though obscured by affected phrases, and distorted by their corrupt Annotations,) yet are said to have bin beshrewed by their own more subtile Masters and Superiors, as having thereby layed open to the people the nakednesse and deformitie of their Romish doctrines. And therefore have I the more willingly produced the same against themselves; the power and lustre of God's Word, though clouded and disguised by their purposed obscuritie and improprieties, yet competently shining forth, for their conviction, by this unwilling wounding of *Rome* by the out-workes of Rhemes.'

After this long digression, let us return to our proposed plan, of noticing the several editions of the Scriptures in the order of their publication.

#### 1600.—NEW TESTAMENT, 4to.

In the year 1600 appeared the *second Edition* of the Rhemish Testament, printed at Antwerp; and, like the former, in quarto. In all material points it agrees with the first edition; except that some few notes are augmented, and others are transferred from the margin to the body of the page; and there is added a new TABLE OF HERETICAL CORRUPTIONS, at the end of which is this note; 'The blessed Confessour, Bishop Tonstall, noted no lesse than two thousand corruptions in Tindal's translation, in the New Testament only. Wherby, as by these few here cited for examples, the indifferent reader may see how untruly the English Bibles are commended to the people for the pure Word of God<sup>k</sup>.'

Subsequent editions follow *this*, rather than the first, of 1582.

Besides the 'Approbation' prefixed to the first edition, this has another, by three Divines of Douay: 'Nos infrascripti, visa approbatione Theologorum Rhemensium super æditione Novi Testamenti, in idioma Anglicanum per Collegium Anglorum Rhemis conversi, ibidemque impressi Anno Domini 1582, accepta quoque attestazione R. D. Præsidis & aliorum ejusdem Collegii nunc Duaci constituti S. Theologiæ doctorum, de illius versionis since-

<sup>k</sup> See some remarks upon this assertion, above, at p. 5.

‘ritate: eorum fide nixi judicamus eam æditionem, tanquam  
 ‘fidelem, utiliter antea impressam, denuo imprimi posse. Datum  
 ‘Duaci, 2. Novemb. 1599.

‘GULIELMUS ESTIUS, S. Theologiæ Doctor, & in Academia Duacensi Professor.

‘BARTHOLOMÆUS PETRUS, S. Theol. Doctor, & in eadem Universitate Professor.

‘IUDOCUS HEYLENS, S. Theologiæ Doctor, & in Universitate eadem Professor.’

### 1609.—OLD TESTAMENT. *First Edition.*

Although the Divines of Rhemes asserted, in the preface to their New Testament of 1582, that the Scriptures had then ‘long lain by them in English,’ ready for publication; yet they put forth no edition of the *Old Testament* for twenty-seven years after that remark was printed. We are not made acquainted with all the reasons for this delay. It is certain, that the publication of their New Testament had created ‘no small stir about that way:’ and very probable, as Mr. Bernard has observed, that the far-sighted Superiors of their Church had discerned more danger than profit likely to arise to themselves from a free dissemination of the Scriptures among all classes of people. However, at length the work appeared, at Douay; the first volume in 1609, and the second in 1610; under the Title, ‘The Holie Bible faithfully translated into English, out of the Authentickall Latin: diligently conferred with the Hebrew Greek and other editions in divers languages: with Arguments, Annotations, Tables and other helps, for better understanding of the Text, for discovery of corruptions in some late translations; and for clearing controversies in Religion: by the English College of Doway.’

It is fortified with the following ‘Approbation:’—

‘Nos infrascripti, in alma Duacensi universitate Sacræ Theologiæ Doctores & Professores, hanc Anglicanam Veteris Testamenti translationem, quam tres diversi ejus nationis eruditissimi Theologi, non solum fidelem, sed propter diversa quæ ei sunt adjuncta, valde utilem fidei Catholicæ propagandæ ac tuendæ, & bonis moribus promovendis, sunt testati: quorum testimonia ipsorum syngraphis munita vidimus; ejus item Translationis, & Annotationum auctores nobis de fidei integritate, & eruditionis præstantia

‘probe sunt noti: his rebus adducti & nixi, fructuose evulgari  
‘posse censuimus. Duaci, 8. Novembris, 1609.

‘GULIELMUS ESTIUS Sacræ Theologiæ Doctor, & in Academia  
‘Duacensi Professor.

‘BARTHOLOMÆUS PETRUS Sacræ Theologiæ Doctor, & in univer-  
‘sitate Duacensi Professor.

‘GEORGIUS COLVENERIUS S. Theologiæ Doctor, & ejusdem in  
‘Academia Duacena Professor.’

This is followed by a long address to the right well beloved English reader; which see at length, in the *Appendix*.

But this ‘Approbation’ ought to have been preceded by the document, on which it professes to be founded, and which is subjoined to the end of the second volume, in the following terms:—

‘Censura trium Theologorum Anglorum, extra collegium commo-  
‘rantium.

‘Nos infrascripti, perlecta hac veteris Testamenti versione, cum  
‘Librorum argumentis & capitum, cumque Annotationibus, ac Re-  
‘capitulationibus suis locis insertis; nihil invenimus, quod Fidei  
‘Catholicæ, aut bonis moribus repugnet: sed e contra reperimus  
‘Translationem fidelem; reliqua docta & utilia: utpote quæ ex-  
‘actam temporum seriem; Ecclesiæ, Pastorum, Doctrinæque Ca-  
‘tholicæ successionem, ab ipso mundi exordio deducunt; obscuriora  
‘sacri textus loca elucidant; hæreses hujus temporis argumentis  
‘ex ipso eodem textu collectis convincunt; Ecclesiæ Catholicæ  
‘dogmata pene omnia confirmant. Ideoque summa cum legentium  
‘utilitate publicari posse judicamus, si ordinariis Librorum Censo-  
‘ribus hoc ipsum approbare beneplacitum fuerit, 1609.

‘JOANNES WRIGHTUS, Ecclesiæ Collegiatæ Gloriosiss. Virginis  
‘Cortracensis Decanus.

‘MATTHÆUS KELLISONUS, S. Theologiæ Doctor ac Professor in  
‘Universitate Remensi.

‘GULIELMUS HARRISONUS, S. Theologiæ Doctor.—Omnes ali-  
‘quando Sacrarum Literarum in hoc Collegio Professores.’

The translators are believed to be the same persons who made the version of the New Testament. The Annotations and Tables are said to be the work of Dr. *Thomas<sup>1</sup> Worthington*, the President of the College.—They are far less copious than those on the New

<sup>1</sup> DR. THOMAS WORTHINGTON was born near Wigan in Lancashire. He was chosen President of Douay College

in 1599; resigned that office to Dr. Matthew Kellison, in 1613: and died, an Oratorian, in 1626.



Testament; (except on the book of Genesis, the former part of Exodus, and the book of Psalms :) and they are also more free from bitter and reviling language. The Editor mentions, that the translation had been made before the Popes Sixtus V. and Clement VIII. published their corrections of the Latin Vulgate; so that it became necessary for him 'again to confer this English translation, 'and conform it to the most perfect Latin edition:' but he leaves us to infer that that was the only share which *he* had in the version. He finds fault with the renderings of the English Bibles, of the years 1552, 1577, 1579, and 1603.

1621.—NEW TESTAMENT. *Third Edition.* 16°.

Up to this time, both the Old and New Testament were only to be had in a bulky and expensive form; which placed them, in fact, out of the reach of the great body of the people. In the year 1621 an edition of the New Testament was put forth, at Antwerp, in a small pocket volume. It is copied from the edition of 1600; and resembles it in all the main features, of both Title and Contents: except that it has a *very short* 'Table for the Controversies of these 'times,' instead of the former long one. It contains the Preface, but without its marginal remarks. Besides the Ecclesiastical Approbations of the two former editions, this has a peculiar one of its own, which is not repeated in any subsequent impression, in these terms: 'Infrascriptus attenta approbatione Eximiorum Dominorum 'suprascriptorum, et confisus de sinceritate versionis & editionis 'præsentis, quantum in me est assentior ut ex fide recudatur, & 'Catholicorum manibus versetur. Act. Antverp. die 10 Aprilis '1620.

'Laur. Beyerlink Archipresbyter Eccl. Cathedr. Antverp. Li-  
'brorumque Censor.'

The type used, both in the Text and Notes, is very small, and that of the Preface still more so, being often painfully indistinct to ordinary readers.

1633.—NEW TESTAMENT. *Fourth Edition.* 4to.

Twelve years later, a *fourth edition* appeared, probably printed at Rouen in France, in a quarto form. It is copied from the second edition, that of 1600; contains the Preface, with its marginal annotations, and the Censure and Approbation of the first edition.



It is adorned with seven Engravings, of the Evangelists, and St. Paul, and a singular one representing the descent of the Holy Ghost at the day of Pentecost, upon the twelve Apostles and upon *the Virgin Mary*, who is conspicuously placed in the midst of them, and surrounded by a glory. I believe that, both in *Text* and *notes*, this edition wholly agrees with that of 1600.

#### 1635.—BIBLE. *Second Edition*. 4to.

After an interval of fifteen years, a *second Edition* of the Old Testament was printed, at Rouen; but in the same bulky and expensive form, being in two quarto volumes. It contains the Approbation prefixed to the former edition; the same Address, and other preliminary pieces. In the Title, the Text, and the Annotations, I believe it quite agrees with the Bible of 1609–10: but there are differences in the spelling of many words.

I have no information as to the number of copies printed. I hope that it was *very* large: for, strange as it may appear, no other edition was published in the English language for the space of a hundred and fifteen years!

#### 1635 to 1700.

During the remainder of this century I find nothing done by Roman Catholics towards keeping up a supply of copies of the Vernacular Scriptures for the people.

Some *Primers*, *Manuals*, and other small books of devotion, were occasionally printed at Paris, Douay, Antwerp, and other places on the Continent. Many of these contained short portions of the New Testament; and several of them had the seven Penitential Psalms.

In one of these books, “The Key of Paradise,” printed at St. Omer’s in 1675 in 18<sup>mo</sup>, which I chance to possess, the version of the Seven Psalms differs considerably from that of the Douay Bible: but no notice is given by *whom*, or on what authority, the change was made. Probably many other variations may be found, in the numerous editions of those devotional works.

#### 1688.—WARD’S ERRATA.

But if, during the foregoing period, no progress was made in disseminating the Roman Catholic version of the Scriptures, we

must acknowledge that at least a strenuous effort was made to disparage and discountenance that of *our* Church. In the year 1688, under the propitious reign of King James II, a book appeared, entitled, 'The Errata to the Protestant Bible; or, the truth of their English Translations examin'd, in a treatise shewing some of the errors that are to be found in the *Protestant English* translations of the Sacred Scriptures against such points of Catholic Doctrine as are in debate between them and the Church of Rome, &c. by T. W. London.' (4to. containing Preface, pp. xiv. and the work, p. 1—100). The writer admits, that the chief authority for his statements is the work of Dr. Gregorie Martin, called 'A Discoverie of grievous errors,' &c. which had been ably refuted, upwards of a century ago, by Dr. William Fulke, as mentioned above at pp. 15, 16. His plan is, to select certain passages for comparison; and to give in parallel columns, 1. The Latin Vulgate: 2. The Douay or Rhemish Version: 3. The Protestant Version, from the Bibles of 1562, 1577, and 1579: 4. The present Authorized Version, as printed by Bill and Barker in 1683.

The author of this work, Thomas Ward, was a schoolmaster, said to have been born at Danby Castle in Yorkshire, in the year 1652. In the reign of James II. he quitted the Protestant religion, and became a Roman Catholic; and shortly after that change, he applied his stock of wit and learning towards depreciating in every way the tenets of his former faith. He travelled into Italy, and for some time served as a soldier in the Pope's guards. He wrote several controversial pieces; of which the most generally known is his 'England's Reformation, in Hudibrastic verse,' a work of coarse humour, filled with gross misrepresentations, and disgraced by a most malignant spirit. He also compiled a History of England: but this never was published. He died in 1708, and was buried at S. Germain's near Paris.

It is painful to add, that Ward's 'Errata,' which had long sunk into oblivion, was brought back to notice by a Dublin bookseller; who reprinted two thousand copies of it in 1807; and again, with additional remarks, and a Preface by Dr. Lingard, in 1810<sup>m</sup>. It was likewise appended to MacNamara's edition of the Bible, published at Cork in 1818: and was once more reprinted in Dublin,

<sup>m</sup> At the end of this edition is the following note: 'N. B. For a list of additional errors in late editions of the Protestant Bible, see "The Rock of the Church."'

with the addition of a letter by Dr. Milner, in 1841. It has also been reprinted in the United States of America.

Many liberal-minded Roman Catholics regretted that needless exhibition of animosity, at a time when almost all those points which Ward calls 'corruptions' had long been corrected and forgotten; neither Cranmer's Bible, nor that of the Bishops, nor the Genevan, being then in use. Among those who did not scruple to express their disapprobation of the reprint, was the learned Dr. O'Connor, of Stowe. See his 'Historical Address on the calamities 'occasioned by FOREIGN INFLUENCE in the nomination of Bishops 'to IRISH SEES,' (1810. p. 8.) where he says, 'As well might we 'attribute to the present Church of England the corruptions of the 'English Bible, which are noticed by Ward, and corrected in the 'genuine edition of that Bible as read in English Churches by Act 'of Parliament.' He adds, in a Note, 'How wise it was to revive 'ancient heats, long consigned to oblivion, by reprinting *Ward*, I 'will leave to the *Secret Hierarchy of invisible conscience* to determine. Was it that the Church of England should correct its 'Bible?—Certainly not. Was it to upbraid the Independents, who 'beheaded Charles I, with having corrupted the sacred text?— 'Most undoubtedly not. Was it to fire the Irish Catholic against 'the English Heretic?—That would be too uncharitable: I will 'not suppose it.'

We know that an outcry would be instantly raised, against 'Protestant bigotry,' &c. &c. &c. if a bookseller should now think fit to reprint Dean Swift's inimitable satire, 'The Tale of a Tub,' with notes and observations suited to the circumstances of the present times; viz. remarks on the recent Exhibition of 'The Holy 'coat of Treves;' the miraculous stories of the 'Estatica' and 'Addolorata;' of the Pictures which winked their eyes, at Rimini and Civita Vecchia; the tale of the two children of La Salette; the rapidly increasing beatification of new saints, male and female, &c. &c. And yet, every fair mind must admit, that such a publication would have far more justice and reason on its side; inasmuch as there is scarcely one of the absurdities which Swift poignantly exposed in that 'Tale,' which is not fully maintained by the heads of the Church of Rome at this very day.

Ward's 'Errata' was answered by the Rev. R. Ryan, Rev. Dr. Kipling, and Rev. Rd. Grier. Bishop Coppinger, of Cloyne, stated in 'A Letter to the Royal Dublin Society,' (Cork, 1811, p. 37.) that



the Preface to the edition of 1810 was occasioned by the learned criticisms and liberal concessions of Dr. Ryan.

I may take the opportunity of mentioning, that this work of Ward affords a striking instance of the well-known fact, that false imputations often recoil on the heads of their authors and propagators. It may not have been noticed by many of my readers, that a considerable number of these renderings, which Ward in his malice against us stigmatizes as *heretical corruptions*, have been adopted, and are actually to be found at this day, in the Roman Catholic Bibles sanctioned by the late Archbishop Murray. This curious fact has been ably shewn, by the late learned George Hamilton, rector of Killermogh, in the Queen's County, author of two very valuable pamphlets, published in the years 1825 and 1826, and entitled, 'Observations on the present state of the Roman Catholic Bible; addressed to the Roman Catholic Archbishop of Dublin, and shewing, that it never has been edited on any uniform plan; that the principles adopted by the Rhemish Translators have been abandoned; and, that the censures of "Ward's Errata" are as applicable to it as to the Protestant Bible.' Dublin, 1825. 8°.

'A Second Letter to the most Rev. Dr. Murray, on the present State of the English Roman Catholic Bible; contrasting the Notes of the New Testament recently published by him, with those to which he gave his sanction before the Committee of the House of Commons.' Dublin, 1826. 8°.

### 1700.—THE PSALMS, by MR. CARYL.

The year 1700 presents us with an attempt commendably made by an individual, a layman—the only instance of this, so far as I know—to supply the deficiency long permitted to exist by the Authorities of his church. His work appeared under the title of 'The Psalmes of David, translated from the Vulgat:' and was printed at St. Germain's, in 12°. The author, Mr. John Caryl, is believed to have been a native of Lady Holt in Sussex. He was an intimate friend of Alexander Pope, and is said to have first suggested to him the idea of the 'Rape of the Lock.' He was author of 'Sir Solomon Single, or The Cautious Coxcomb,' a comedy translated from the French, (4°. London 1671): of a tragedy, entitled, 'The English Princess, or the Death of Richard III.' (4°. London 1667): and of some verses, entitled 'The Hypocrite, written upon the



‘L—— S—— in the year 1678,’ which are printed in ‘Dryden’s ‘Miscellanies.’ He was appointed private Secretary to the Queen of James II. in 1690, and followed the fortunes of that Monarch, residing with the Court at St. Germain’s in France. He had previously been sworn a Privy Councillor; and it is thought by some, that the Pretender conferred on him the title of Earl of Dartmouth.

His version of the Psalms is in prose—made with care; and, he modestly says, was ‘intended only for the private devotions of Lay ‘persons.’ He has taken Cardinal Bellarmine for his guide in the interpretation of difficult passages. Dr. Geddes judges, that ‘he ‘has often expressed the meaning of the Vulgate much better than ‘the Douay translators.’ As the work is not often to be met with, I give the Preface here at length.

### *The Preface.*

‘It would be superfluous to say anything in commendation of the ‘Psalms of David; every body knows in what veneration they have ‘been with the whole Church of God in all times and places. Most ‘of the holy fathers observe, that they alone containe the whole ‘substance of the Old Testament: for all that Moses delivers by ‘way of history, or by way of precept; and all that the rest of the ‘Prophets have writ to exhort to vertue, and to deterr from vices ‘or to prophecy things to come, is to be found in the Psalms succinctly and distinctly set forth: And this, I may say, is not only ‘the sense of all the holy Fathers in generall, but even of Jesus ‘Christ himself and of his Apostles, who upon all occasions of ‘establishing their doctrine, and proving him to be the Messias, ‘most usually cite texts out of the Psalms. S. Basil says, *They ‘are a perfect summe of all Theologie: they prophecy things to come: ‘they are a history of things past: they prescribe rules how wee ought ‘to live, and how wee are to be saved.* Much more to the same purpose is said by that holy Father. S. Austin tells us that David ‘was inspired by the Holy Ghost to teach all the faithfull the language they are to use in addressing themselves to God: *They are ‘to pray as he prays, to greive as he greives, to rejoyce as he rejoyceth, ‘to hope as he hopes, to fear as he fears, &c.* All the rest of the ‘holy Doctors and Fathers are full of such expressions as these ‘concerning the Psalms: For which reason it is that the Church ‘of God in all ages has made the Psalms to be the principall part ‘of Christian devotion, by makinge dayly use of them in the pub-

‘ lick liturgies, and by obliging all Ecclesiasticks to recite them all  
 ‘ over once every week, and also by recommending them to the  
 ‘ faithfull in generall for their privat devotions.

‘ The more generally they are used, the more necessary it seemes  
 ‘ to be that they should be well understood : since light in the un-  
 ‘ derstanding contributes much to fervour in the heart and in the  
 ‘ will. Wherfor the labour (God’s grace assisting therunto) may  
 ‘ prove not unprofitable which hath been imploy’d in this present  
 ‘ Translation of the Psalms out of the Vulgate, to render them as  
 ‘ clear and intelligible in our language, as the letter of the Texte  
 ‘ will permitt : for in every translation of Scripture ther is an obli-  
 ‘ gation of sticking close to the Letter when ever it can be done  
 ‘ without losing the sense of the Text : But so it is that in some  
 ‘ places the Latine Text of the Psalms rigourously translated word  
 ‘ by word would yeeld a scarce untelligible sense in the language  
 ‘ into which it is translated : and wher that happens, it seems rea-  
 ‘ sonable that such a latitude and liberty should be allow’d as is  
 ‘ necessary to make the sense of the Text, as it is generally under-  
 ‘ stood by the most approv’d authors, intelligible to the reader,  
 ‘ espically in a Translation intended only for the privat devotions  
 ‘ of Lay persons. This Translator thought he could not chuse a  
 ‘ better guide to direct him in giving such passages their due sense  
 ‘ then the learned Card. Bellarmin in his excellent Treatise upon  
 ‘ the Psalms : and that he has accordingly follow’d his Guide, may  
 ‘ be seen by any who will take the pains to compare one with the  
 ‘ other. I may also add that this work has been revised and cor-  
 ‘ rected by some persons who are the most proper judges of such  
 ‘ writings : yet still it may very well be, that the faults were too  
 ‘ many to be all of them spy’d and amended : however if the defects  
 ‘ which still remain may prove a motive to some abler hand to un-  
 ‘ dertake the work, and translate the Psalms in a more exact and  
 ‘ perfect manner, this Translator will think himself very happy, and  
 ‘ his pains well bestow’d.’

The translation appeared under high Ecclesiastical sanction ; having the Approbations of Dr. John Betham, an Englishman, but a Divine of Paris, preceptor of the Pretender ; and of Dr. John Ingleton, his sub-preceptor ; and both these verified by the College of Sorbonne. Those Approbations are long and desultory : the portions of them immediately relating to the present translation are as follows :

APPROBATIO.—‘ Merito ergo laudandus hujus versionis autor, qui nostratium utilitati consulens, hanc novam translationem juxta vulgatam latinam, Anglico idiomate adornavit. Prodiit, centum ferè ab hinc annis, cum reliquis Sacrorum Bibliorum partibus, Psalmorum Editio Anglicana, à quibusdam viris admodum doctis, tunc temporis Duaci commorantibus, elaborata; at progressu temporis, communi omnium linguarum vulgarium fato, evenit, prædictam versionem, ob verba obsoleta quibus scatet, ob translationem, de verbo pœne ad verbum, ex Latino textu vulgato, iisq; temporibus forsitan necessariam, adeò perplexam tandem evasisse, ut hodie, propter obscuritatem parvo cum fructu, & propter phrases jam inusitatas magno cum tedio legatur. Hæc versione publici juris factâ, non est quod ulterius hæc causentur fideles: styli enim elegantia gravitati verbo Divino dignæ conjuncta, severiores inter criticos ad legendum alliciet: sensûsque claritas, quantum fert rerum obscurissimarum, tantorumque mysteriorum Majestas, vulgi captui videtur accommodata: hujus ergo nobilissimi autoris singularis laus est, ut quamvis claritati studuisse præcipuè videatur, leges tamen transferenti præscriptas non neglexit: fateor enim post acuratum examen, non tantum legendo et relegendo hanc versionem, eandemque cum aliis quam plurimis conferendo, me vix ullam invenisse, quæ literæ magis religiosè adhæreat, & simul locorum tot difficillimorum sensum, minus involutum exhibeat: proinde nostratibus, doctis quam indoctis, opus pergratum, & utilissimum fore, ideoque luce publicâ dignissimum, judico. Datum in palatio Regio Sancti Germani die quinto Martii 1700.

‘ IOANNES BETHAM S. Th. Doctor Parisiensis, & Serenissimi Principis Walliæ Præceptor.’

ALTERA APPROBATIO.—‘ Hanc igitur Psalmorum versionem nostro idiomate adornatam, omnium votis diu expectatam, post varias castigationes summo authoris studio emendatam læti accipimus & approbamus. Nihil in eâ sacris scripturarum interpretibus dissonum, nihil quod pietatem non nutriat & confirmet esse judico. Ita litteræ inhæret autor, ut a sensu non deviet. Et si a rigore illo judaico aliquantisper recedat, id Linguae Anglicanae phrasidis, aut textus obscuritas plerumque postulat. Det Deus legentibus cor docile, & spiritum intelligentiæ, ut quæ legunt intelligent; quæ intelligunt vita et moribus exprimantur.

‘ Datum in palatio Regio Sancti Germani, die quinto Martii, 1700.

‘ IOANNES INGLETON S. T. Doctor Parisiensis, & Serenissimi Principis Walliæ subpræceptor.’



*Præcedentium Approbationum verificatio.*

‘Fidem facimus hanc Approbationem S. M. N. Ioannis Betham  
 ‘Doctoris Parisiensis manu esse obsignatam, ipsumque eum esse  
 ‘cui pro sua summa pietate parique in sacris litteris peritia non  
 ‘possit non haberi fides cum de Libris Doctrinam Christianam  
 ‘spectantibus testimonium fert. Nihil amplius de hac Psalterii in  
 ‘Linguam Anglicam versione potui testari, cum linguam non cal-  
 ‘leam: ille Anglus Serenissimi Walliæ principis Præceptor Dóc-  
 ‘tissimus eam legit, cujus testimonio Tuto potest quisque credere,  
 ‘etiam si novum alterum S. M. N. Ingleton Subpræceptoris & S.  
 ‘M. N. Doctoris Parisiensis quod et legimus non accederet.

‘In Sorbona die Martii 26, 1700.

‘PIROT.’

It appears, that Mr. Caryl was not entirely satisfied with his work as it first came out, but employed himself in improving the translation in several passages; and four years afterwards he issued a second edition, ‘reviewed and corrected.’ Some few of the variations between the two may be seen in my ‘Editions of the English Bible, &c.’ p. 200. The ‘Approbations’ are not affixed to the second edition, (at least, in my copy of the book.) The Preface is the same in both.

One of Mr. Caryl’s Psalms, Ps. 146, is reprinted in a devotional work, entitled ‘Sunday Evenings Entertainment, containing an explanation of the Psalms which occur in the Evening Office.’ 12°. London, Coghlan, 1779. It is accompanied by a metrical paraphrase of the same Psalm, by ‘a Physician,’ a Protestant, Dr. Ogilvie; which was first published in an edition of Bishop Horne’s version of the Psalms.

1707.—THE FOUR GOSPELS, *with Moral Reflections.* 12°.

The high reputation, which the ‘Moral Reflections on the New Testament’ by Pasquier Quesnel<sup>n</sup>, a French priest of the Oratory, had obtained throughout Europe, seems to have inspired two En-

<sup>n</sup> He is styled, by a reverend and learned Roman Catholic writer, ‘a man of many virtues, and of great learning, an honest Jansenist, who died in 1719, anathematized by Rome, and persecuted for the excrescences of a wild imagination, by kings, priests, and Jesuits.’ [*Memoirs of Grégorio Panzani*, 8°. 1793. p. 443.]

His ‘Reflections on the Gospels’ appeared first in 1671, at Paris; with the approbation, after a careful scrutiny, of

the bishop of Chalons sur Marne; also with the Approbations of the College of Sorbonne, and of the archbishop of Paris. Subsequently, Père Nicole persuaded him to do the like work for the Acts, and the Epistles of St. Paul. Soon afterwards, he became an object of suspicion, and was ordered to quit the diocese of Paris; upon which he retired to Orleans, and from thence to Brussels, where he completed his Reflections on the whole of the New Tes-

glish Roman Catholics with a desire of making their countrymen acquainted with that work in their own language.

In 1707 they produced the Gospels of St. Mark and St. Luke, and in 1709 the two others, in an English version, accompanied by a translation of the Reflections. I do not know who the translators were. The initials T. W. are appended to St. Matthew's Gospel, and F. T. to St. Mark's. The other two bear no mark. The version is in general conformable to that of the Rhemists: but occasionally alterations occur, of a decided and independent character. I give a few specimens of these in the note below<sup>o</sup>.

tament, revising and enlarging those portions which he had already printed. The enlarged edition appeared in 1693-4: it was presented to the bishop of Chalons, M. Noailles (afterwards archbishop of Paris and a cardinal); and was approved and recommended by him in 1695. A third edition came out in 1698, unaltered, but without any Episcopal approval. Shortly afterwards, the author was arrested at Brussels, but made his escape: he was again arrested, and again succeeded in escaping to Amsterdam. In 1708 Pope Clement XI. issued a decree, condemning the 'Reflections;' and this not being found sufficient for their banishment, the same Pope in 1713 published the famous Constitution '*Unigenitus Dei Filius*,' condemning the work generally, and in particular a hundred and one propositions, professing to be extracted from it. That Bull, however, was not received universally by the Roman Catholic Churches.

An edition of the 'Reflections' was published at Brussels in 1702, 12<sup>o</sup>, with the Order of M. Noailles, formerly bishop of Chalons, and at that time archbishop of Paris; and with the Approbation of the Divines of the Sorbonne, dated in 1687.

After the Author's death, another appeared at Amsterdam, in 1727. 12<sup>o</sup>. This edition contains the two Orders mentioned above, extracts from several letters in approval of the work; the official Approbations of the Paris Divines; the Preface of the *first* edition, which had been omitted from all subsequent ones; the other Preface, which had been substituted in those of 1692,

&c. &c. and an 'Advertisement to the 'present edition,' which informs us, that after the Bull *Unigenitus* had issued, Quesnel employed himself in correcting his work, but had not time to publish an improved edition. He had marked the necessary corrections in his own copy, from which they are now printed, but without the omission of anything which was inserted in any previous edition.

Quesnel died in the year 1719. He was author of many pieces, most of them on religious and moral subjects.

° [Renderings of the Gospels, with Quesnel's Reflections]:

\*Mark vi. 26. But sending the hangman, commanded that his head should be brought in a dish.

\*—vi. 25. I desire that thou wouldst immediately give me in a dish.

\*—ix. 50. but if the salt be insipid, what will you season it with?

\*Luke ii. 10. Behold, I evangelize to you great joy, that shall be for all the people.

\*—ii. 30. Because my eyes have seen this Saviour of thine.

\*—iv. 19. To preach to the captives liberty, and to the blind recovering of sight: to set at liberty them who are crush'd: to publish the acceptable year of the Lord, and the day of rendering according to works.

\*—vi. 43. The tree is not good that yieldeth bad fruit: nor the tree bad that yieldeth good fruit.

John ii. 4. Woman, what business have you with me?

—v. 2. Now there is at Jerusalem by the sheep-gate or sheep-market a pond: in Hebrew called Bethesda [or Bethesda], which has five galleries.

—vii. 15. The Jews being surprised at it said; how comes this man to know the Scripture, not having studied it?

Lewis, in his ‘History of the English Translations of the Bible,’ gives a short but very imperfect notice of this edition. And the Rev. W. Russell, who in 1719 published a different translation of the ‘Reflections on the Gospels,’ accompanied by our Authorized version of the Text, supplies some curious particulars respecting it, which I believe are not mentioned elsewhere. In his Preface, he says, ‘That which was done by others was printed in the years 1707 and 1709 in two volumes in twelves, with a small and in-  
 ‘different character, and on very ordinary paper. But I question  
 ‘very much, whether this edition was ever published: and am  
 ‘rather inclined to think, that it was sold privately among those  
 ‘of the Romish persuasion, for whose use alone it seems to have  
 ‘been particularly design’d. For the Text is translated from the  
 ‘Vulgar Latin, and all the errors of the Church of Rome, which  
 ‘the Author has scatter’d up and down his Reflections, are re-  
 ‘tain’d in them. But, as I am credibly inform’d, this edition was  
 ‘quickly suppressed before any more than fifty copies of it were  
 ‘got abroad: which I suppose was done by the influence of the  
 ‘Jesuits, and was the occasion of its being so little known.’

In further elucidation of this matter, I subjoin some extracts from ‘Berington’s Memoirs of Gregorio Panzani,’ p. 399, &c.  
 ‘It was imputed to the [English Roman Catholic] clergy, that they  
 ‘were tainted with *Jansenism*. The calumny began first to be  
 ‘broached about the year 1706. The imputation originated, per-  
 ‘haps, in malevolence; perhaps, in wantonness. Be that as it may,  
 ‘the clergy resented the charge, and strove as seriously to repel it,  
 ‘by every effort, as if some secret consciousness pronounced against  
 ‘them, or they really feared the calumny. Rome, that listens to  
 ‘every tale, as if to listen to tales befitted the dignity of her sacred  
 ‘Congregations; and to whom every tale is carried, since carrying  
 ‘of tales has proved an introduction to favour; Rome, I say, was  
 ‘soon informed, that the hitherto fair fame of her English Catholic  
 ‘Clergy was not free from the stain of *Jansenism*.

‘As the report circulated, the Vicars [Apostolic] strove to stem  
 ‘its progress: and Dr. Smith from the North, in a *Letter* to Rome,  
 ‘complaining of the groundless charge, exculpates his brethren,  
 ‘and attests their orthodoxy, &c.

‘This was in 1707. Yet two years after, I find a list of charges  
 ‘transmitted into England from the holy Roman Office. The  
 ‘charges were, “that many who were converted to the faith by the  
 ‘Secular Clergy, spoke irreverently of the Pope, of the invocation  
 ‘of saints, and of Indulgences: that many kept in their oratories



‘ the portraits of Arnauld and St. Cyran (noted French Jansenists),  
 ‘ *that many books, either plainly Jansenistical, or nearly so, had, within*  
 ‘ *the last years, been translated from the French and printed* : that a  
 ‘ certain priest in the county of Durham instructing some scholars,  
 ‘ read to them the *Provincial Letters*<sup>P</sup>; that he ridiculed Indul-  
 ‘ gences, even that (of the Order of St. Francis) termed *Portiun-*  
 ‘ *cula*, saying that indulgences did not satisfy the Divine justice for  
 ‘ temporal punishments, but were a relaxation only of Canonical  
 ‘ penances, as enjoined by the Church.’

‘ It is not easy to be serious in the discussion of such trash,’  
 &c. &c.

In fact, the Church of Rome was so greatly alarmed at the spread of Jansenistic opinions about this period, that in 1709 not only the Secular clergy of England were charged with holding them, but even the College of Douay was suspected of teaching the same; and, by the Pope’s command, minute inquiries were instituted on the subject. However, both of the accused parties stoutly denied the charge; and, for that time at least, appear to have quieted the Pope’s apprehensions.

In the foregoing observations of the Rev. Mr. Berington, and especially in that sentence which I have printed in Italics, I think we have the true reason why this work was withdrawn from the public eye, very shortly after its last two volumes appeared: and it seems to have remained unnoticed. I possess a copy, and have seen a second: but do not know where a third is to be met with. Of course, after the Pope had thundered against Quesnel in his Bull ‘*Unigenitus*,’ no Roman Catholic would venture to republish any of his works.

## 1718.—THE NEW TESTAMENT by DR. NARY. 8vo.

While the Ecclesiastical Authorities of Rome remained without making any effort either to improve the English version of the Bible, or even to keep up such a supply of copies as would enable their countrymen to obtain free access to the Scriptures in their own tongue; a private priest, in charge of one of the parishes in

<sup>P</sup> ‘ The *Letters* of the virtuous and  
 ‘ eminent Pascal, *Sur la Morale et la*  
 ‘ *Politique des Jésuites*, begun to be  
 ‘ written in 1656.—He that has not

‘ read these famous letters, has lost a  
 ‘ pleasure which their perusal only can  
 ‘ compensate.’ [Note by Mr. Bering-  
 ton.]

Dublin, made a praiseworthy effort to remove that manifest disgrace to his Church. This was *Dr. Cornelius Nary*, Parish Priest of St. Michan's, Dublin, who in 1718 published 'The New Testament, newly translated out of the Latin Vulgat,' in a commodious octavo volume, accompanied by marginal notes, and a few 'Annotations upon the most remarkable passages in the Gospels.' Among the reasons which he assigns for undertaking such a work, he mentions, that the only existing English versions were those of Rhemes and Douay, 'the language of which had become so old, the words so obsolete, the orthography so bad, and the translation so literal, that in a number of places it is unintelligible,' &c. Besides which, 'the books were so *bulky*, that they cannot conveniently be carried about for public Devotion, and so *scarce* and *dear*, that the generality of the people cannot procure them for their private use.'

As this translation by Dr. Nary is a scarce book and never has been reprinted, I give his preface *in extenso*, in the Appendix. The place of printing the volume is not mentioned. Mr. Charles Butler states it to be *Paris*. Dr. Geddes thinks it was executed at *Dublin*—probably, because the Author had a parochial charge there. But occasionally there is found, after the Preface, a *second* Titlepage, which reads, 'A Paraphrase and Annotations upon the New Testament. *London*, printed for J. Moore in Cornhill. 1718.' I can give no reason for the wording of this second title; except it be, that new translations of Scripture by private individuals were not favorably received by the authorities of the Church of Rome, so that a softer and less startling name was made use of, in order to escape rebuke. Thus in the Gospels printed in 1707 and 1709, (described above,) the chief title is 'Moral Reflections,' although the *Text* of the Gospels is there also: and when Dr. Witham put forth his new version of the Testament, in 1730, he entitled it 'Annotations on the New Testament,' though it contains every word of the *Text*. Possibly, those loose titles may have been adopted, to avert the hostility of certain parties, who did not desire to see a vernacular translation of the Testament in a cheap and portable form.

His work is fortified with the following strong Approbations of four Divines, all of whom appear by the names to be Irishmen, though three of them date their letters from France; namely, Dr. John Farely, President of the Irish College at Paris; Dr. M. Fogarty, a Doctor of Sorbonne: Michael Moore, Vicar-general of

the Titular Archbishop of Dublin; and Francis Walsh, a Priest in Dublin.

‘*Approbatio Doctorum.*’

‘Ego infrascriptus sacræ facultatis Parisiensis Doctor Theologus, & Collegii Hibernorum Parisiis Provisor, testor me diligenter legisse novam versionem Anglicam novi Testamenti a clarissimo D<sup>o</sup>. Cornelio Nary Consultissimæ facultatis Parisiensis Doctore factam, eamque cum vulgata Editione latina contulisse & in omnibus fidelissimam reperisse, notasque adjectas bonas & utiles esse. Datum Parisiis 23 Aprilis 1714. Joannes Farely.’

‘Inter multa Christianæ Pietatis adjumenta ac præsidia, nullum est præsentius quam sacrosancta Christi Evangelia frequenter legere, frequenter meditari. Hinc scaturiunt aquæ vivæ quibus Animam sitientem refocilleris; hinc colligitur cæleste illud Manna quo refectus alacriter ad Terram Promissionis contendas; hinc petenda morum vitæq; ratio. Quamobrem qui planiores ad hæc veri penetralia aditus moliuntur, ii rem Christianam mirificè promovent. Ea mente Reverendus admodum D. D. Cornelius Nary, Presbyter, in Consultissima facultate Parisiensi Doctor, novum Testamentum a vulgata et veteri Editione in Anglicum transtulit: Translationem hanc Ego infrascriptus sacræ facultatis Parisiensis Doctor, qua potui diligentia, perlegi, fidelemq; ac vulgatae nostræ consentaneam, notasq; adjectas bonas & utiles reperi. Fruere igitur laboribus viri non pii minus quam eruditi; qui spiritus sancti Oracula tam accurate, tam nitide, enucleavit. Idem spiritus sancti Auditor diu fuerit necesse est. Lege, perlege, lecturus cor munda, & magis magisq; Cor mundabit ipsa lectio. Lectioni præeat studium vitæ sanctioris, et Lectionem vita sequetur sanctior. Arde desiderio igniti hujusce sermonis, & novas ille in Corde ita accendet flammas, ut exclames cum duobus Discipulis, “Nonne Cor nostrum ardens erat in nobis dum loqueretur in via, & aperiret scripturas.” Faciet ista, Deo dante, Pietas, ut sapientia divina sub sacris hisce literis involuta descendat in Cor, et omnia bona veniant pariter cum illa. Datum Parisiis 23 Julii, 1714. M. Fogarty.’

‘Ego infrascriptus Vicarius olim Generalis Illustrissimi et Reverendissimi Patricii Russel Archiepiscopi Dubliniensis & Hiberniæ Primatis, sacræ Theologiæ Lector et Professor per Annos septem cum in Gallia tum in Italia, Librorum censor in Italia a Magistro sacri Palatii Deputatus, antiquus Parisiensis Academiæ Rector,



‘ Professor Regius et in Regia Navarra Primarius, fidem facio me  
 ‘ diligenter legisse novum Testamentum Anglicum e vulgata latina  
 ‘ in Anglicum sermonem, quod cum vulgata satis accurate contuli,  
 ‘ a doctissimo et clarissimo viro D<sup>o</sup> Cornelio Nary Presbytero dig-  
 ‘ nissimo juris utriusque Doctore Parisiensi summa cum fide trans-  
 ‘ latum, dignumque judicasse ut Typis mandetur. Datum in  
 ‘ Ædibus nostris Navaricis. VI Kal. Feb. MDCCXV. Mich. Morus.’

‘ To the Reverend Dr. Nary.

‘ Honoured Sir, It was with a great deal of satisfaction that I  
 ‘ read your Manuscript Version of the New Testament from the  
 ‘ *Latin Vulgat*. You have now, by your indefatigable Labour  
 ‘ furnished us with what we so long wished for, and so much  
 ‘ wanted. Your happy Genius has furnished you with the means  
 ‘ of reconciling a literal Translation with the Purity of the *English*  
 ‘ Tongue: And your Annotations and short Notes upon the diffi-  
 ‘ cult passages of the Text shew manifestly the profoundness of  
 ‘ your erudition, and the Brightness of your Wit. In a word, as I  
 ‘ doubt not, but that all Men, who wish well to our Holy Religion,  
 ‘ earnestly desire to have, and to read the Will and Testament of  
 ‘ their Redeemer in their own Language; so I do sincerely assure  
 ‘ you, no Man can covet more, that it should see the light, than

‘ Your most humble and most affectionate Servant,

*Dublin, November the 10th.*

‘ Francis Walsh.’

From the dates of these papers we learn that Dr. Nary had finished his translation so early as 1714, though it was not printed until four years afterwards. Harris indeed, in his edition of Ware’s *Irish Writers*, speaks of an edition of it in 1705: but this must be a mistake: for the Corrector of the press, who calls himself J. S., apologises for ‘ the numerous errata in *this first edition* of the present version,’ and wholly exculpates ‘ the learned Translator, who was at a great distance when the same was printed.’

From the express mention of ‘ this first edition,’ it would appear to have been Dr. Nary’s hope, that his version might meet with general acceptance, and become the means of supplying that deficiency which he and many others had lamented. But that reasonable hope was not destined to be realized. We do not know what unseen influence intervened: but we know for certain, that notwithstanding the high commendations of the Doctors who examined the work, his labours were not favourably received by his own brethren. Dr. Witham finds fault with him; and sneers at his

professing to give a *literal* version of the New Testament. (See Vol. I. p. 113. Vol. II. p. 92. 245. 252. 335. 348.)

By the specimens of his translation, hereafter given, it will be seen that he endeavoured to do the duty of a faithful interpreter. His Annotations partake more of the exegetic than doctrinal character. Occasionally he defends his rendering of a passage, and always in an ingenuous spirit.—His translation never was reprinted, and consequently has become very scarce. I have not found it quoted by any subsequent writer, except Dr. Geddes; although many of them take notice of the version of Dr. Witham. Either it never obtained a circulation, from the beginning; or else, being distasteful to the heads of his Church, was deliberately consigned to oblivion.

Respecting the personal history of the Author of this work, we learn a few particulars from Harris, the editor and continuator of Ware's History of the Writers of Ireland.

He was born about the year 1660, in the County of Kildare; was educated at the town of Naas, and was ordained at Kilkenny: afterwards he went to France, and studied in the Irish College at Paris: in 1694 he obtained the Degree of Doctor of Laws, from the College of Cambray. He then repaired to London, and was appointed Tutor to the Earl of Antrim. On his return to Ireland, he was made Parish Priest of St. Michan's in Dublin; where he continued till his death in the year 1738. He was a man of learning; and composed several other works besides his Version of the New Testament. Of these, the best known are, 'The History of the World, from the Creation to the birth of Christ.' fol. 1720. 'A History of St. Patrick's Purgatory.' 1718; and some Letters in controversy with Dr. Synge, Archbishop of Tuam, 1728. 1730.

In a printed 'List of Popish parish Priests in Ireland, as registered by order of Government, at the General Sessions of the Peace, at Midsummer 1704, pursuant to a late Act for registering the Popish Clergy,' we find the name of our Author; 'Cornelius Nary—living in Church Street Dublin—aged 46 years—P. P. of St. Michan's, Oxmantown—was ordained in 1682 at Kilkenny, by Jacob bishop of Ossory.'

#### 1730.—NEW TESTAMENT, by DR. WITHAM.

Twelve years after the publication of Dr. Nary's Version, Dr. Robert Witham, President of the College of Douay. put forth a

translation of the New Testament, under the title, ‘Annotations on ‘the New Testament of Jesus Christ;’ in which he professed to explain the literal sense, according to the ancient Fathers; to examine and disprove false interpretations; and to shew the differences between the Latin Vulgate and the Greek Text. The work bears no name or place; but was printed at Douay, in two vols. 8°.

That the reader may judge of the Author’s object and method, I have given his Preface, or ‘Address to the reader,’ entire, (see *Appendix*;) and may mention here, that large extracts from it are inserted into Haydock’s folio Bible, 1812–13.

The work came forth with numerous and strong commendations from Ecclesiastical authority; as will be seen in the following pieces:

‘Approbations on the first volume.

‘*Approbatio exim. et R. P. P. Ambrosii Burgis Sac. Th. Doct. et Prof. &c.*

‘*Legi Editionem Anglicanam quatuor Evangeliorum & Actuum Apostolorum ab eximio D. R. W. . . . Sac. Theol. Doct. & Prof. adornatam, eamque ubique latinæ vulgatæ conformem inveni. Datum Lovanii in Collegio S. Thomæ Aquinatis. FF. Præd. Angelorum hac decima Aprilis 1730.*

‘AMBROSIUS BURGIS.’

‘*Approbatio R. P. F. Antonii Codrington Sac. Th. Lect. in Conv. FF. M. M. Recoll. Anglo Duaceno.*

‘*Infra scriptus legi summâ attentione & voluptate versionem Anglicanam quatuor Evangeliorum & Actuum Apostolorum labore et industriâ Exim. D. R. W. Sac. Facultatis Duacenæ Doctoris & Prof. eamque fidelissimam reperi, dignissimamque judicavi ut in lucem emittatur. Datum in Conventu & Collegio Duac. Recoll. Ang. die 20 Aug. an. 1729.*

‘F. ANTONIUS CODRINGTON.’

‘NB. The great employments of the first, and the death of the latter of these two learned Divines, have deprived me of their Approbations, which I hop’d for on the remaining part of the New Testament. Other Approbations on both Volumes may be seen at the end of the second.’

‘Approbations on the Translation and Annotations of both volumes.

‘*APPROBATIO SAPIENTISSIMI D D. J. INGLETON, Sac. Fac. Parisiensis Doctoris &c.*

‘*In lucem tandem prodiit diu exoptata totius Novi Testamenti*



‘ traductio Anglicana ab Exim. D. R. W. Sacræ Facultatis Duacenæ  
 ‘ Doctore Theologo adornata. Perlegi eam quâ potui diligentîâ,  
 ‘ & in omnibus editioni Vulgatæ consentaneam reperi. Adjunxit  
 ‘ idem author Annotationes doctas ac utiles, quæ textum illustrant  
 ‘ pietatem inspirant, omnibusque prodesse possunt qui in legendis  
 ‘ Scripturis Sacris castas quærunt delicias. Datum Parisiis die  
 ‘ 31 Octobris, 1730.

‘ JOANNES INGLETON.’<sup>q</sup>

‘ APPROBATIO EXIM. D D. R. CHALLONER Sac. Fac. Duac. Doc-  
 ‘ toris, et Prof. &c.

‘ Infrascriptus S. Th. D. & per decennium Duaci Professor legi  
 ‘ versionem Anglicanam totius *Novi Testamenti* editam & Annota-  
 ‘ tionibus Illustratam ab Exim. Viro R. W. S. Theol. Doct. &  
 ‘ Emerito. Quam in omnibus fidelem inveni, & versioni vulgatæ  
 ‘ conformem. In Annotationibus quoque nihil fidei, aut bonis mo-  
 ‘ ribus contrarium reperi: multa verò quæ authoris eruditionem  
 ‘ cum pari pietate conjunctam omnibus perspectam faciant. Ita  
 ‘ censeo. Londini hâc die 24 Septembris Styl. Vet. an. 1730.

‘ RICARDUS CHALLONER.’<sup>r</sup>

‘ APPROBATIO PROFESSORUM ORDINIS FF. MM. ANGLORUM.

‘ Infrascriptus attentè legi, nec minori animi voluptate versionem  
 ‘ Anglicanam totius *Novi Testamenti* cum Annotationibus, anthore  
 ‘ Exim. D. R. W. Almæ Universitatis Duacenæ Doctore Theologo,  
 ‘ &c. in quâ nihil inveni contrarium fidei & Doctrinæ Sanctæ Matris  
 ‘ Ecclesiæ Rom. Catholicæ, aut bonis moribus: quin immo justam  
 ‘ cum latino vulgari conformitatem per opus integrum, ingentem  
 ‘ Authoris laborem junctâ pari eruditione perspicere licebit.

‘ Die 3 Octobris 1730. F. PHILIPPUS LORAINÉ, in Conv. FF.  
 ‘ MM. Rec. Ang. S. T. Lector.

‘ Idem Censeo. F. Pacificus Baker, Conv. prædicti Vicarius.’

#### ‘ APPROBATIONS OF THE ANNOTATIONS.

‘ Nos infrascripti S. Theol. in Alma Univ. Duacenâ Licentiati  
 ‘ & Professores, attentè legimus has Annotationes authore Exim.  
 ‘ D. D. R. W. Sac. Theol. Doct. ac per novem annos Professore in  
 ‘ *Novum Testamentum* Anglicano idiomate adornatas, easque fidei

<sup>q</sup> Dr. Ingleton was one of the Di-  
 vines who approved the translation of  
 Dr. Nary.

<sup>r</sup> The translator of the Bible and  
 Testament, bishop of Debra; one of  
 the Vicars Apostolic of England.

‘Catholicæ ubique consonas, ac magno rei Christianæ bono luce  
‘publicâ donandas judicavimus. Datum die 25 Septembris an. 1730.

‘GEORGIUS KENDAL.

‘GULIELMUS THORNBURGH.’<sup>s</sup>

To every Book is prefixed an Argument: most of these are short; but that to St. John’s Gospel fills five pages of small print. It treats professedly of *Heresies*; and contains much condemnation of Protestants, of private judgment, vernacular translations, the general perusal of Scripture, &c. &c.

The *Notes* are expository, critical, and controversial; in all cases defending the Latin Vulgate against the Original Greek; often very diffuse, and declamatory against Protestant versions and Protestant expositors and commentators. Those on the Apocalypse are very copious, and preeminently controversial; designed to defend the Church of Rome from the interpretations given by Protestant Divines. At chapter 18. (p. 514.) the Author says, ‘I had  
‘design’d and prepar’d an Appendix to these Annotations on the  
‘Apocalypse, with a confutation of their [the Protestants’] arbitrary expositions, and groundless arguments: but by the advice  
‘of a learn’d friend for whose judgment I have the greatest value,  
‘I shall only give the reader in short what I hope may be sufficient  
‘to shew, that the Popes can neither be that *mystical Antichrist*,  
‘nor Antichrist emphatically so call’d.’

That ‘short’ account, however, occupies no less than six pages and a half, in small print.

The character of the translation may be judged of by the specimens given. Dr. Geddes pronounces that it contains many good renderings.

Dr. Witham’s Testament attracted far more notice on its appearance than Dr. Nary’s had obtained; probably, from the writer’s high position and repute for learning; and it stands in higher favour with Roman Catholics at present, both as to its Text and its Annotations. These last have been reprinted, in a Bible published at Manchester, in 1813. Some severe but seasonable animadversions were made on it, a few years after its publication, in an important treatise, which unfortunately has become extremely scarce, entitled, ‘Popery an Enemy to Scripture: or, an account of the  
‘several methods pursued by the Church of Rome, to sink the

<sup>s</sup> He succeeded Dr. Witham as President of Douay College, in the year 1738.

‘authority of the *Holy Scriptures*; and of the various falsifications introduced in some versions of the *New Testament*, publish’d by Divines of that communion in French and English; particularly the last in English, by Dr. W. Professor of Divinity at Douay. By *James Serces*, Vicar of Appleby in Lincolnshire, &c.’ London, 1736. 8°. (pp. 6, and 112.) The French version particularly alluded to is the notorious one printed at Bourdeaux in 1686, in which the *Mass* and *Purgatory* are unblushingly inserted into the Sacred Text. This pamphlet richly deserves to be reprinted at the present day.

Dr. Witham was a younger brother of the family of Witham of Cliffe in Yorkshire. He was educated at Douay, where he became professor of Philosophy, and of Divinity. On the death of the President, Dr. Paston, in 1714, Dr. Witham was chosen to succeed him; and held that office till his death, on May 29th, 1738.

#### 1730.—NEW TESTAMENT, by WEBSTER. 4°.

In the same year with Dr. Witham’s version appeared another English translation: but, although it is taken from a *Roman Catholic* source, being Father Simon’s version from the Vulgate turned into English; yet its present dress is the work of a *Protestant* hand, and therefore it cannot fairly be included among the endeavours of *Roman Catholics* to supply English versions of the Scriptures. Its title is, ‘The New Testament according to the ancient Latin edition, with critical remarks, from the French of Father Simon, translated by the Rev<sup>d</sup> W<sup>m</sup> Webster.’ 2 vols. 4°.

I merely mention it here, lest it might be supposed that I had been unaware of its existence, and had omitted it through negligence. The Rev. Mr. Webster states, that his principal object was, to make English readers acquainted with Father Simon’s learned *notes*: but, as many of these might not be readily understood if unaccompanied by the same author’s *Text*, he found it necessary to give a translation of that also. P. Simon, in his preface, fully explains the principles upon which he framed his version; and intersperses valuable remarks, upon translations of the Holy Scriptures generally, and likewise upon several French versions already existing, which, he says, had not rendered *his* unnecessary.



The following are a few specimens of his rendering :

Matthew vi. 11. "Supersubstantial." P. Simon translates it 'bread which is above every substance;' but says 'this interpretation is rather theological than literal. In the ancient Vulgate before S. Jerome, it was *quotidianum*. In reality our common bread is spoken of, for this is what the word *bread* signifies.'

Matthew xii. 4. 'Loaves which were before the Lord.'

1 Corinth. ix. 5. 'Have we not power to lead about a wife, one of our sisters?'

Philippians ii. 6. 'Who being in the form of God, did not imperiously assume to himself an equality with God.'

Hebrews xi. 21. 'By faith Jacob . . . worshipped God, leaning upon the top of his staff.'—In a note, he defends this reading.

#### 1738.—NEW TESTAMENT, *fol.*

No fewer than a hundred and five years had passed, since an edition of the *Rhemish* Testament had been printed;—leaving a gap imperfectly filled by the private labours of Dr. Nary and Dr. Witham; when a new and imposing edition of it was given to the public in the year 1738, in a large handsome folio volume, 'adorned with cuts.' No place of its publication is named: it was printed 'permissu superiorum,' (most probably in *London*). We do not know who were the Editors—(they speak of themselves in the plural number)—but they have cast aside all the reasons assigned by Nary and Witham for introducing an improved and modernized translation; and have given us the genuine old *Rhemish* version, with its quarrelsome Preface and bitter Annotations. To the 'Table of Heretical corruptions,' copied from the old editions, they have prefixed this conciliatory note: 'The following *Table* has had so good an effect, that since the first edition of it the *Protestants* have had the grace to correct by it their edition of the N. Testament of 1660 in many places. But as falsehood is inseparable from Heresy, and none can be fit to translate faithfully the Word of God, who have not first the Spirit of God in them; they have left many other passages, here taken notice of, either totally unalter'd, or not alter'd for the better: sometimes even for the worse.

'We thought therefore it could not but be beneficial to the Publick to point those places out to them: which we have done

‘by prefixing an asterism \* at the beginning of every paragraph, which they have vouchsafed to amend. And where they have made any alterations, we have inserted them in the margin. Those Texts, which are found with this mark † annex’d to them, are such as still remain corrupt in the latest edition of the P. Testament.’

There are some few *verbal* alterations in the Text; and the same in the Annotations: but (with exception of *the spelling*) I think the substance of both is unchanged from the editions of 1600 and 1633.

Perhaps we have a clue to the editors of this Testament, in a remark (incorrectly) made by a biographer of bishop Challoner, the Rev. T. Barnard, who published a life of that prelate, in 1784, and 1793, 12<sup>mo</sup>. Professing to notice Challoner’s labours *in chronological order*, he says (p. 128), ‘In the year 1768, he, in conjunction with the Rev. Mr. F. Blyth, published a new and fine edition in folio of the *Rhemes Testament*, with Annotations and proofs of the doctrines of the Catholic Church taken from the writings of the Holy Fathers, and a copious index to point out those proofs in every matter of controversy.’

It is evident, that Barnard never saw the book. There is no such edition as he mentions, of the year 1768. And indeed, I rather think that Mr. Blyth was dead at that time. But it is quite within the range of probability, that the Testament of 1738 was the work of those two clergymen. The Rev. Francis Blyth, S.T.P. a ‘Discalced Carmelite,’ was a literary man. He published several volumes of Sermons, in 1742, &c., some devotional tracts; and a Paraphrase on the Seven Penitential Psalms, the *seventh* edition of which appeared in the year 1751. Both he and Dr. Challoner were persons likely to devote their attention to such a subject as the editing of the New Testament at that period: but it is most improbable that, in 1768, Challoner, who nineteen years previously had published a *revised* version made by himself, would reprint a translation which his own had been expressly designed to supersede.

#### 1749—1772.—DR. CHALLONER’S TRANSLATIONS.

One hundred and fifteen years had elapsed, since an edition of the Old Testament had been printed, for the use of Roman Catholics. The only two which had appeared were executed in an inconvenient and expensive form, namely in quarto: and their language,

which even at the first was cramped and obscure, had by this time become nearly obsolete and unintelligible to the greater part of the people.

That evil had been long felt, and frequently deplored. At length it was remedied in some degree, by the publication of a new version of both Old and New Testaments, in a convenient pocket size, by Dr. Richard Challoner, in the years 1749 and 1750. His version professes to be 'newly revised and corrected according to the Clementin Edition of the Scriptures,' (i. e. the Latin Vulgate published by Pope Clement VIII. in 1592,) 'with Annotations for clearing up the principal difficulties of Holy Writ.'

It may be interesting to some readers, if I insert here a short sketch of the distinguished Author of this new version.

Richard Challoner was born at Lewes in Sussex, on the 29th of September, 1691. Both his parents were Protestants: but having lost his father very early, and his mother having gone to live in a Roman Catholic family, he fell into the hands of the Rev. John Gother, formerly a Protestant, but then a Roman Catholic priest; who trained him up in the tenets of the Church of Rome. In 1705 he was sent to the College of Douay. On the seventh of March 1716 he received Deacon's Orders; and those of Priest, on the twentyeighth of the same month. In July 1718 he was promoted to the Professorship of Divinity in that college. In August 1730 he quitted Douay, for the English Mission, and came to London. In January 1740-1 he was consecrated a Bishop, and was appointed Coadjutor to Bishop Petre, one of the Vicars Apostolic of England, with the title of Bishop of Debra.

He was a studious scholar, and a most laborious writer during the greater part of his life. In 1727 or 1728 he published his first tract, entitled, 'Think well on't; or Reflections on the great Truths of Eternity:' and followed this up by other pamphlets, on religious, moral, and controversial subjects, in the years 1732, -33, -36, -37, -41, -42, -43, -44, -51, -53, -55, -57, -60, -61, -64, -65, -67, -68; and perhaps others.

The Rev. Mr. Barnard, who published a Life of him, in 1784, reprinted in 1793, 12<sup>o</sup>. gives but a meagre and unsatisfactory account of his labours connected with the important work of revising the Douay and Rheims versions. I have mentioned above, at p. 47, that I suspect—but have no certain proof—that we partly owe to Dr. Challoner that handsome folio edition of the Rhemish Testament which was printed (at London?) in 1738, accompanied



by the old Rhemish Notes, but with some few changes of the antiquated phrases in the Text. If this be so, perhaps his participation in that affair may have led him to see the expediency of making still further alterations in the language, so as to produce a Bible which should be both accessible and intelligible to the poorer classes. It is evident, that he felt such a conviction in his mind; and acting upon it, he went to work with diligence, and completed a revised translation of the New Testament, by the year 1748. In September of that year we find that it was prepared for the press, and received the formal 'Approbation' of certain Divines who were appointed to examine it, in the following terms:

'Approbations of this present Edition.

'Vulgatam Novi Testamenti editionem, olim a Theologis Rhemensibus Anglicè redditam, ac nunc demùm ab N. N. recognitam et emendatam attentè perlegi: eamque in omnibus fidelem, ac Vulgatæ Editionis sensui ubique inhærentem judico. Breves quæque ejusdem in Novum Testamentum Annotationes, Catholicæ veritatis consentaneas, et ad difficiliora Sacri textus loca illustranda perutiles censeo.

'Septimo Calend. Octobris Anno 1748.

'GULIELMUS GREEN, S. T. D.

'Idem Censeo, 15 Calend. Novembris Anno 1748.

'GULIELMUS WALTON, S. T. Professor.'

The volume was printed and published in 1749. In the next year appeared his Version of the Old Testament, in four volumes duodecimo. It is somewhat remarkable that no 'Approbation' was prefixed to *this portion* of his Translation, in either of Dr. Challoner's two editions.

In the same year 1750, he sent forth a *second* edition of his *New Testament*, revised. This differs from the former one, of 1749, in about a hundred and twenty-four passages of the Text; but none of them are of material consequence. It has also six additional Notes. Two years afterwards he published a *third* edition, again revised, with most extensive alterations. In fact, this last differs from the first in *more than two thousand places of the Text*<sup>t</sup>.

<sup>t</sup> Among other alterations in the language of the revised edition of 1752, is one which I cannot think an improvement; namely, the continual substitution of the word *that*, for *who*, *whom*, *which*, &c. whether denoting

persons, or things; whether singular or plural; whether in the nominative, or the accusative case. I am aware, that this is a very common mode both of writing and speaking; and we seem to be particularly fond of it in *this*

Yet, strange to say, the 'Approbation' of the *first* edition, which approved *both the Text and the Notes*, was appended to the second, and to the *third* editions, as if the two latter had been merely copies of the first: and, more strange still, the same 'Approbation' was repeated in the editions of 1764, 1772, 1797 and 1804 of Edinburgh, 1814 of Dublin, 1825 of Belfast: and in the last three of them it is headed 'Approbation of this present edition;' although not one of them all represents the genuine edition of 1749. But see more upon this subject, hereafter.

As the early editions, 1749, 1750, and 1752 are of considerable rarity, I have given an exact collation of all their textual various readings, in the *Appendix*: by means of which a person will be able to decide at once, from *which* of them any subsequent edition, which he may possess, has been derived.

Both the Bible and New Testament were reprinted in 1763-4: nearly page for page and word for word: indeed, the Testaments of 1749, 1750, 1752, and 1764, are of the same size and type, and in general appearance resemble each other so closely, that a casual observer would scarcely detect any difference between them. None of them bear the name of the place where printed. It is commonly believed to be *London*. But I have some reason for thinking that *Dublin* was the chief place of issue and sale: for in my copy of 1764 I find a list of Subscribers, almost all bearing Irish names; and a List of other religious books 'sold by Richard Fitzsimons, at the King's Head in High Street.' Fitzsimons was a bookseller of *Dublin*.

A fifth edition of the New Testament was published in 1772: and a sixth [quære this] in 1777, according to the statement of Mr. Charles Butler, who calls it 'the last printed during the Author's lifetime.' He adds, 'The first is the most correct: alterations were made in every one, to his dissatisfaction:' but he omits to tell us how it happened, that those objectionable alterations found admittance, while the author was still living, and on the spot.

At one period of political excitement, Dr. Challoner found it country. If an Irishman wished to translate the Latin sentence 'Vereor *ut id* verum sit *quod* tibi dixit *iste* *qui* è Corcagià est,' he probably would render it, 'I suspect, *that that, that that* man *that* came from Cork told you, is false.'

But it is an ungrammatical and slovenly way of writing; and necessarily leads to ambiguity and confusion; more especially with foreigners, desirous to become acquainted with the English language.

prudent to conceal himself, and even to quit England for a short time: but he returned to London, and was there during the riots which occurred under the leadership of Lord George Gordon, in 1780. And though he himself escaped personal violence, yet the anxiety and trouble were too great for a man of his very advanced age; and he died shortly afterwards, namely on the twelfth of January 1781, being nearly ninety years old. He was buried at the village of Milton, near Abingdon in Berkshire; in the vault of an old friend, Mr. Barrett, Lord of the Manor of Milton. The Rector of the parish, Mr. Warner, has left the following memorandum of the circumstance, in the Register of Burials: 'Buried Rev<sup>d</sup> Dr Rich<sup>d</sup> Chaloner, a Popish Priest, and titular Bishop of London and Salisbury, a very pious and good man, of great learning and extensive abilities. January 22<sup>d</sup> 1781.'

Besides the Life by Barnard, mentioned above, there are two other printed notices of Bishop Challoner: one, a Funeral Sermon, preached by Dr. Milner, London 1781. 8°.; and the other, 'A brief account of the life of the late R. Rev. Richard Challoner, D.D. &c. by the Rev. John Milner, F. S. A.' London 1798. 12°. The first is a very common book; but both the others are extremely scarce.

Although Dr. Challoner was fully disposed to maintain all the peculiar dogmas of his church, he was not afraid to borrow words and phrases from our Authorized Version, wherever he judged it to be more perspicuous than that of Douay and Rheims. Indeed, he has hundreds of verses *almost* identical with those in our Bible, the little differences seeming to have been kept up on purpose to escape the odium of appearing to approach too closely to a Protestant translation. For that straightforward exhibition of moral courage, he has been commended by Dr. Geddes, Mr. Butler, and other biblical scholars: but has earned the censure of some less liberal modern writer in the *Dublin Review* (Vol. II. p. 475 &c.): who, writhing under the recent infliction of an independent version of the Gospels, executed by an eminent scholar, Dr. Lingard, and sent forth into the world without leave or 'Approbation' of the high authorities of his church—which version the Reviewer felt himself constrained to commend, in spite of all his prejudices—thus vents his spleen upon the former labours of Dr. Challoner: 'A revision of the Douay Version is most imperatively called for. The changes made in it by Dr. Challoner were in general *for the worse*.' He proceeds—'In some later editions, as Dr Troy's,



‘1810, some of the Rhemists’ words are restored, as ‘speeches’ in ‘2 Tim. ii. 16. &c.’ He strongly disapproves such changes as ‘The Lord’ for ‘Our Lord.’ They are ‘essentially un-catholic forms—they remind us of Geneva caps, and smack of Predestination.’ Quære, did they at the same time remind that narrow-souled writer, of St. Paul’s question to the bigots of his day, “Is He the God of the Jews only? is He not also of the Gentiles? “Yes, of the Gentiles also.”

He goes on—‘There is no standard text: new and often important modifications have been made in every edition which has followed: till at length many may appear rather new versions, than revisions of the old<sup>u</sup>.’—‘The mass of typographical errors to be found in some editions is quite frightful, from many of them falling upon important words, and not so much disfiguring them, as transforming them into others which give a correct grammatical, but unsound theological sense.’ The Reviewer then quotes several instances from Dr. Troy’s New Testament of 1810; and says, ‘The text “What is to me and thee, Woman?” is rendered rightly so by the Rhemists. Dr. Challoner preserved it: but some later editions, as Edinburgh 1792, [qu. 1797?] have inserted the word *it*, very erroneously.’ He might have added, that Dr. Carpenter’s Testament of 1783, and Dr. Troy’s Bible of 1791, both earlier than the Edinburgh Testament, had inserted the word *that*, which was an equal violation of the lauded obscurity of the Rhemists’ rendering.

Although Dr. Challoner is rather slightly handled by this Reviewer, yet he was a stiff and unbending maintainer of all the distinctive dogmas of Rome, as opposed to Protestant views; and his Notes were considered to be so able and valuable a safeguard against Protestant ‘Heresy,’ that, as we shall see hereafter, the omission even of a part of them by later editors was violently denounced as no less than treason against the supremacy of Rome.

### 1771.—APOCALYPSE, by PASTORINI.

In this year appeared a work by a Roman Catholic Ecclesiastic under a feigned name, purporting to be a ‘History of the Christian

<sup>u</sup> This, which is quite true, and of great importance, was noticed more than forty years ago, by Mr. Charles Butler and other scholars: and will be

made still more manifest, to any one who will take the trouble of looking through the present volume.

‘Church chiefly deduced from the Apocalypse;’ and containing, at the end of the volume, the Text of that Book, in the translation of Dr. Challoner. It bore for title, ‘The general History of the ‘Christian Church, from her birth to her final triumphant state in ‘Heaven; chiefly deduced from the Apocalypse of St. John, the ‘Apostle and Evangelist, by Signor Pastorini. Printed in the ‘year 1771.’

The author was Dr. Charles Walmesley, a Benedictine monk, who afterwards became Vicar Apostolic of the Western district of England, with the title of Bishop of Rama; which office he held during forty-two years. He was born in Lancashire, on January 13th, 1722: was one of twelve children: was sent to school at Douay; and afterwards to the Irish College at Paris. It is mentioned of him, that he was passionately fond of angling; that he made the tour of Europe, and ascended Mount Ætna. He devoted himself warmly to Mathematical studies; and must have attained to great proficiency in them, as we find him a Fellow of the Royal Societies of London and of Berlin, and that he was appointed one of the mathematicians charged with the alteration of the Style and Calendar, in the year 1752. He died at Bath on November 25th, 1797, in the 76th year of his age.

A short but interesting notice of him is given in ‘Butler’s Historical Memoirs of English Catholics,’ vol. iv. p. 434: and some additional particulars will be found in ‘The Orthodox Journal,’ vol. vii. p. 65.

His work on the Apocalypse seems to have enjoyed a considerable amount of reputation, on its first appearance. It was published in a *French* translation, at Rouen, in 1777 or 1778: in *Latin*, shortly afterwards: in *German*, in 1785: there is also an *Italian* version of it. The editions which appeared after the author’s death bear his true name in their titlepages.

A mischievous use was made of some portions of this work in Ireland, in the year 1825, at a time when many of the people were under great political excitement. Certain passages extracted from it were printed on a broadside sheet, and most industriously circulated, gratis, among the Roman Catholics of the Southern counties. This was done with great secrecy. A Protestant could not purchase nor procure a copy, nor obtain any information respecting it; and the very existence of such a paper was solemnly denied to me, in the shop of an eminent Roman Catholic bookseller in Dublin. But, shortly afterwards, a copy accidentally fell into my hands, and

gave me opportunity of noting that all the Extracts were taken from chapters viii. and ix. containing 'the history of the fifth age ' of the Church,' from the opening of the fifth seal, to the pouring out of the fifth vial, Apoc. ch. vi. 9. to ch. xvi. 11.

The Right Rev. Dr. Doyle seems to have fully seen the malignant design of this furtive publication: for, after it had become known, he took pains to assure the public that *the Extracts were circulated by Orangemen, on purpose to render the Roman Catholics odious!* See his 'Essay on the Catholic Claims,' 12°. Dublin 1826. p. 197. We may well wonder at his hardihood, in venturing that statement: and perhaps may be thankful that he did not go one step further, and assert that the whole book of Pastorini was the work of some malignant Protestant in disguise.

There have been eight or nine editions of this book published in England and Ireland: (besides half a dozen in America.) It seems a little curious, that no fewer than three were published at different places, Cork, Belfast, and Dublin, in different years, each of them calling itself "*the sixth edition.*" Was so much secrecy observed in its circulation, that even booksellers and publishers were not aware of the reimpression and dispersion of copies which was going on?

Besides his Commentary on the Apocalypse, Bishop Walmesley published 'Ezekiel's Vision explained.'—I have never met with this latter work.

### 1783.—NEW TESTAMENT, DR. CARPENTER'S.

Dr. Challoner died in 1781. For more than thirty years he had kept undivided possession of this field; and whatever copies of the Scriptures then circulated among British and Irish Roman Catholics were of his translation. But shortly after his death, a revision of his version of the New Testament was taken in hand, by the Rev. Bernard Mc Mahon, a priest of Dublin, with the concurrence, and possibly at the suggestion, of his Diocesan Dr. Carpenter, then titular Archbishop.

The work was published in 1783, as a revised and amended version, with the Archbishop's Approbation of it, and of Mr. Mc Mahon as its corrector. The title is copied from Dr. Challoner's editions. No editor's name appears on it. The volume bears the 'Approbations of the former edition,' viz. Challoner's first, of 1749; and in



addition an 'Approbation of the fourth edition,' in the following few words: 'Hanc quartam Novi Testamenti editionem nunc denuo recognitam et emendatiorem redditam a Rev<sup>do</sup> B. Mc M. approbamus.  
J. C. A. D. H. P.'

(i. e. Jacobus Carpenter, Archiepiscopus Dubliniensis, Hiberniæ Primas.)

I am at a loss to know what the editor and his Archbishop meant by calling this 'the *fourth* edition;' unless they intended to pass this off as one of Dr. Challoner's, and reckoned his, of the years 1749, 1750, and 1752, as the first, second, and third. I have already mentioned that those of 1764 and 1772 are simple reprints of that of 1752.

The construction of this revised version is curious, and by no means uniform. So far as the *Gospels* are concerned, the deviations from bishop Challoner's Text are but few, not amounting to more than about fifty. Perhaps that aged translator was still living when this part of the revision was in hand, and a degree of respectful forbearance was shewn to his previous labours and high character. But, in the Book of *Acts* and all the subsequent portions of the volume, we meet with numerous and important changes; and clearly see that we have fallen into new hands. The passages rendered differently from Challoner are above five hundred: many of them recede much farther from the Authorized Version than *he* did. The *Notes*, in general, are Dr. Challoner's: but there are differences, of addition, omission, or alteration, at Matthew i. 25. v. 21, 22. vi. 1. 9. ix. 15. Luke i. 5. 69. vii. 29. Acts xiii. 34. Romans xi. 29. 2 Thess. ii. 3. Apocalypse xxi. 17.

The editor, Mr. Mc Mahon, was considered to be a man of talent. A few years afterwards he was selected by Dr. Troy to superintend a new edition of the whole Bible: he published this in 1791, having introduced into the New Testament more than two hundred additional deviations from Dr. Challoner's version. In 1803, he published 'the seventh edition' of the New Testament, 12<sup>o</sup>: and in 1810 'the eighth edition,' 12<sup>o</sup>, both of them under the sanction of Dr. Troy. This Testament of 1783 contains, for the first time, an 'Admonition,' respecting the disposition of mind with which the Holy Scriptures ought to be read by Roman Catholics. [See this given below, at p. 60, in the account of the Bible of 1791.]

I have reason to think, that this impression of the Testament, being rather an experimental one, was very limited, and that the

copies were speedily absorbed. It seems probable, that the laborious inquirer Dr. Geddes never saw it: for, when writing, in the year 1786, on the subject of the existing Roman Catholic translations and the urgent want of a new one, although he repeatedly speaks of Dr. Challoner's version, he makes no mention whatever of this by Mr. Mc Mahon.

About twenty-five or thirty years ago, I saw a copy of it in a bookseller's shop; and made a passing note of its title, for insertion into my 'List of English Bibles.' But from that time I never could see nor hear of the book: so that I began latterly to conclude that I had made some mistake, and in my hurry had confused it with the next edition, issued by the same publishers, in 1803: when a very short time ago, after fruitless searches and inquiries in all quarters, I accidentally met with a copy, on a book-stall in the streets of Limerick; and on examination it has proved to be an important link in the chain of this literary inquiry.

#### 1788.—NEW TESTAMENT. *Liverpool*, fol.

Nearly forty years after Dr. Challoner had undertaken to provide an improved and more intelligible version of the Scriptures; and when two editions of the whole Bible and at least five of the New Testament had been circulated by him, with the judicious omission of many of the former objectionable notes; some parties at Liverpool thought it advisable (after his death in 1781) to bring the old translation of Rheims once more into notice, with its full accompaniments, of Preface and Annotations. This they effected in 1788; calling it 'the sixth edition' (that of 1738 being called the *fifth*); thus ignoring altogether the repeated labours of Dr. Challoner. This edition was issued in sixpenny numbers, in the very inconvenient size, a folio. It is printed on very bad paper; and is 'adorn'd' with a frontispiece and portraits of the Evangelists, of the most wretched execution. I think it probable, that the greatest part of the impression was afterwards disposed of in *Ireland*, under a reprinted titlepage, dated 1789, and with a large list of Subscribers from this country. It seems to be chiefly copied from that of 1738: has no marginal notes, nor references: but some notes have been transferred from the *margin* of the earlier editions, and incorporated with the other Annotations. The *Greek* words are omitted from the Notes. Near the end of the Old Preface, three clauses are omitted, which had explained the words

added in the margin, [which words do not occur here.] The Notes are *almost* the same as those of 1582: about *seven* of that edition being omitted here.—It bears the ‘Approbations’ of the Editions of 1582 and 1600, but no new one.—The ‘Table of Controversies’ is different, and much less copious: but those notes, in which the controverted points are handled, remain as formerly.

### 1791.—DR. TROY'S BIBLE, DUBLIN, 4°.

No edition of the *Bible* had appeared since Dr. Challoner's second edition, in 1764. In 1786 Dr. Alexander Geddes stated, in his ‘Prospectus of a New Translation,’ ‘I am told that another edition is preparing by the Gentlemen of the English College at Douay; and proposals for republishing it at Dublin, in one quarto volume, are now handed about in London.’ He elsewhere relates, that in the year 1782, Bishop James Talbot, Vicar Apostolic of the London District, told him that he and his brother Vicars had thoughts of giving a revised edition of the Douay translation; ‘which,’ he added, ‘is in some respect *our* property. [*Letter to Bp. Douglass*, p. 28.] Quære, did those Bishops carry their ‘thoughts’ into effect? And, did ‘the Gentlemen of Douay’ complete their intended work? if so, perhaps that is the Bible which was published ‘at Dublin’ in 1791, ‘in one quarto volume,’ under the sanction of Dr. Troy, titular Archbishop of Dublin, calling itself ‘The fifth edition, newly revised and corrected according to the Clementin edition of the Scriptures.’ A list of about a thousand subscribers is prefixed: and it bears the following ‘Approbation’ by Archbishop Troy: ‘Novam hanc BIBLIE SACRÆ Anglicam Editionem, typis Richardi Cross licentia nostra impressam, et cum Vulgata Clementina, necnon Duacena Veteris Testamenti anni 1609, Novi Testamenti Rhemensi anni 1582; et Londinensi Veteris et Novi Testamenti Rm̃i Dñi Challenor, Episcopi Deborensis, anni 1752; Anglicis jam approbatis versionibus, a R<sup>do</sup> D<sup>no</sup> Bernardo MacMahon diligenter jussu nostro collatam, auctoritate nostra approbamus: eamdemque, debitis servatis conditionibus, a Fidelibus cum fructu legi posse declaramus. Datum Dublinii, die 21 Septembris, 1791.

‘F. Joh. Thomas Troy. A. D. H. P.’

This ‘Approbation’ cannot be said to be very *warm* or *earnest* in recommending the general study of the Scriptures by the people; when it merely declares that it is *possible* that the faithful may read



them with profit, provided they observe certain unnamed conditions. No allusion is made in it to any 'Gentlemen of Douay,' or English Vicars Apostolic, as being concerned in the revision. Dr. Macmahon, a Dublin priest who superintended it, was considered to be a man of superior attainments in science. He had previously edited a New Testament in 1783, noticed above; and subsequently issued two other editions, in 1803 and 1810. He also edited Alban Butler's Lives of the Saints, from MS. papers left by the Author. He died in 1816.

The *Text* of this edition, so far as concerns the *Old Testament*, does not differ materially from that of Dr. Challoner. I have observed some few variations, in several of the books; as, in Daniel, chap. ii., &c. &c. In those places this edition is followed by the Bible of 1816, and Dr. Murray's of 1825.

But the text of the *New Testament* differs from Dr. Challoner's editions of 1752, 1764, and 1772, in at least seven or eight hundred places; some of the variations being very considerable<sup>x</sup>. In fact, it is the Text of Mr. Macmahon's Testament of 1783, with upwards of two hundred *additional* departures from Challoner. Whoever was the translator, I cannot think the style improved, by the introduction of such phrases as the following: "They laughed at him," Matt. ix. 24.—"When the crowd was turned out," Matt. ix. 25.—"The king said to the waiters, Matth. xxii. 12.—"Barnabas had a mind to take along with him," Acts xv. 37. And in many passages the sense is greatly altered. A few of the most material differences are given below<sup>y</sup>. *Almost* all these ren-

<sup>x</sup> A list of these will be given in the Appendix.

<sup>y</sup> A list of some few of the more remarkable renderings in the Bible of 1791. (New Testament.)

Matthew ix. 24. And they laughed at him.

— ix. 25. when the crowd was turned out,

Mark xv. 8. they began to desire what he always done to them.

Luke i. 65. These things were divulged

— ix. 15. when the days of his assumption

— xiv. 1. a certain Prince of the Pharisees

— xix. 48. all the people were held in suspense to hear him.

— xx. 18. it will dash him to pieces.

John viii. 16. but I and he that sent me, the Father.

Acts ii. 6. when this voice was made

— ii. 38. But Peter to them, do penance (said he)

— v. 24. They were in doubt what was become of them.

— xii. 19. he commanded they should be led away.

— xiii. 34. Barnabas had a mind to take along with him

— xxiv. 8. from whom thou being judge mayst know

1 Corinthians i. 25. For that which appeareth foolish of God, &c.  
and that which appeareth weakness, &c.

derings are repeated in the Testaments of 1803 and 1810: the whole of them in the 8<sup>o</sup> Testament of 1824; and very many, in Dr. Troy's Bible of 1816. But Dr. Murray discarded nearly all of them, in the edition revised by him, and printed by R. Coyne in 1825.

The *Notes* are *mostly* Dr. Challoner's: but about thirty of his are *omitted* from the Old Testament; and sixteen from the New. There are about ninety *additional* ones in the Old Testament, and seventy-three in the New. And about twenty-six are *altered*, or *substituted*, in the Old Testament; and twenty, in the New. In the New Testament, the Notes are more numerous than in Macmahon's edition of 1783, and do not always quite agree with his.

In this Bible there appears, for the first time, a translation of a Letter from Pope Pius VI. to Antonio Martini, (afterwards Archbishop of Florence,) dated 1778, commending him for giving an Italian translation of the Bible, accompanied with explanatory Notes.

It is here inserted at length; with the introductory sentence.

'The following Letter of his holiness PIUS THE SIXTH, to the  
'Most Rever<sup>d</sup> ANTHONY MARTINI, now Archbishop of Florence,  
'on his translation of the Holy Bible into Italian, shews the bene-  
'fit which the faithful may reap from their having the Holy Scrip-  
'tures in the Vulgar Tongue.

'POPE PIUS THE SIXTH.

'Beloved Son, health and Apostolical Benediction. —

'At a time that a vast number of bad books, which most grossly  
'attack the Catholic Religion, are circulated even among the  
'unlearned, to the great destruction of souls, you judge exceed-  
'ingly well, that the faithful should be excited to the reading of  
'the Holy Scriptures: For these are the most abundant sources  
'which ought to be left open to every one, to draw from them  
'purity of morals and of doctrine, to eradicate the errors which

1 Cor. iv. 8. you are satiated,

— iv. 9. destined to death,

— xv. 44. It is sown an animal body

2 Timothy i. 10. and hath enlightened life and incorruption

Hebrews iv. 14. who hath penetrated the heavens.

— x. 33. companions of them that lived in that manner.

James ii. 3. and you cast your eyes upon him that is clothed

1 Peter iv. 12. Most dearest

2 Peter ii. 11. bear not an execrable judgment against themselves.

Apocalypse vi. 11. and white stoles were given to each

&c. &c. &c.

‘ are so widely disseminated in those corrupt times. This you have seasonably effected, as you declare, by publishing the Sacred Writings in the language of your country, suitable to every one’s capacity: especially when you shew and set forth that you have added explanatory notes, which being extracted from the Holy Fathers preclude every possible danger of abuse. Thus you have not swerved either from the laws of the Congregation of the Index, or from the Constitution published on this subject by BENEDICT XIV. that immortal Pope, our predecessor in the pontificate, and formerly when We held a place near his person, our excellent Master in Ecclesiastical learning: circumstances which We mention as honourable to us. We therefore applaud your eminent learning joined with your extraordinary piety: and We return you our due acknowledgments for the books which you have transmitted to us, and which, when convenient, We will read over. In the mean time, as a token of our Pontifical benevolence, receive our Apostolical Benediction, which to you, beloved Son, We very affectionately impart. Given at Rome on the Calends of April, 1778, the fourth year of our Pontificate.

‘ To our beloved Son, Antony Martini, at Turin.’

Prefixed to it is this ‘ ADMONITION.’

‘ The Scriptures, in which are contained the revealed Mysteries of Divine Faith, are undoubtedly the most excellent of all writings: they were written by men divinely inspired, and are not the *words of men*, but the *Word of God*, which can *save our souls*, 1 Thess. ii. 13, and James i. 21:—but then they ought to be read, even by the learned, with the spirit of humility, and with a fear of mistaking the true sense, as many have done. This we learn from the Scripture itself: where S. Peter says, that in the Epistles of St. Paul there are *some things hard to be understood, which the unlearned and unstable wrest, as they do also the other Scriptures, to their own perdition*, 2 Peter iii. 16.

‘ To prevent and remedy this *abuse*, and to guard against error, it was judged necessary to forbid the reading of the Scriptures in the vulgar languages, without the advice and permission of the Pastors and Spiritual Guides, whom God has appointed to *govern his Church*, Acts xx. 28. Christ himself declaring: *He that will not hear the church, let him be to thee as the heathen and the publican*, Matth. xviii. 16. Nor is this due submission to the Catholic Church (*the pillar and ground of truth*, 1 Tim. iii. 15) to be understood of the ignorant and unlearned only, but also of men accom-



'plished in all kinds of learning. The ignorant fall into *errors* for want of knowledge, and the learned through pride and self sufficiency.

'Therefore let every reader of the Sacred Writings, who pretends to be a competent judge of the sense, and of the truths revealed in them, reflect on the words which he finds in Isaias, chapt. iv. 8, 9. *My thoughts are not as your thoughts, neither are your ways my ways, saith the Lord: for as the heavens are exalted above the earth, even so are my ways exalted above your ways, and my thoughts above your thoughts.* How then shall any one, by his private reason, pretend to *judge*, to *know*, to *demonstrate*, the *incomprehensible* and *unsearchable ways* of God !'

This Admonition first appeared in Mr. Macmahon's Testament of 1783. A list is given below<sup>z</sup> of the subsequent editions which contained and which omitted, both the Admonition, and the Pope's Letter.

<sup>z</sup> Pope Pius VIth's Letter to Martini, dated 1778,

Is given in these Editions.

Bible, 1791, 4<sup>o</sup>.  
 — 1794, fol.  
 New Test., 1797, Edinburgh, 12<sup>o</sup>.  
 — 1804, Edinburgh, 12<sup>o</sup>.  
 — 1811.  
 Bible, Haydock's, 1811, 1812.  
 New Test., Newcastle, 1812.  
 Bible, Syer's, Manchester, 1813.  
 New Test., Dublin, 1814.  
 Bible, 4<sup>o</sup>. Dublin, 1816.  
 Bible, 4<sup>o</sup>. Cork, 1818.  
 New Test. 12<sup>o</sup>. London, Hack, 1818.  
 Bible, 8<sup>o</sup>. Dublin, 1822-4.  
 New Test., 12<sup>o</sup>. Belfast, 1825.  
 Bible, Dr. Bramston's, fol. 1829.  
 Bible, Glasgow, 8<sup>o</sup>. (about 1834)  
 New Test., Dr. Blake's, Newry, 1838.  
 — Dr. Denvir's, 16<sup>o</sup>. Belfast, 1839.  
 — Belfast, 1841.  
 — Belfast, 1848.  
 — Derby, small editions (no dates).

Is omitted from these.

New Test., 12<sup>o</sup>. 1783.  
 — fol. Liverpool, 1788, 1789.  
 — 12<sup>o</sup>. Dublin, 1803.  
 — 12<sup>o</sup>. Dublin, 1810.  
 — 8<sup>o</sup>. and 12<sup>o</sup>. London, 1815.  
 — 12<sup>o</sup>. London, (Keating) 1818.  
 — 12<sup>o</sup>. without Notes, Dublin, 1820.  
 — 8<sup>o</sup>. London (Bagster), 1823.  
 — 12<sup>o</sup>. Dublin (Coyne), 1826.  
 Bible, Dr. Murray's, 8<sup>o</sup>. (Coyne) 1825.  
 — Dr. Croll's, 8<sup>o</sup>. Belfast, 1834.  
 New Test., 12<sup>o</sup>. Dublin (Coyne), 1834.  
 — New York, 8<sup>o</sup>. 1834.  
 — Philadelphia, 12<sup>o</sup>. 1840.  
 New Test., Dr. Mac Hale's, Tuam, 12<sup>o</sup>. 1846.  
 — Derby (Richardson's), Dr. Walsh and Wiseman's, 8<sup>os</sup>. 1847 to 1852.  
 — Dr. Denvir's, Belfast and London, 18<sup>o</sup>. 1851.  
 New Test., London, Keating and Brown, 12<sup>o</sup>. 1851.  
 — Dr. Murray's, Dublin (Duffy), 18<sup>o</sup>. 1851-2-3.

It is deserving of remark, that although Pius VI. warmly commended Martini and his translation; that Pope's successor, Pius VII., placed two editions of that very Martini's Testament, viz. of the years 1817 and 1818, in the 'List of Prohibited Books.'—See *Index Librorum Prohibitorum*, 12<sup>o</sup>. Romæ, 1819, Append. p. 349.

## 1792-1797.—BIBLE BY DR. GEDDES, 4to.

We now come to a remarkable book, by a very remarkable man ; the Bible [i. e. Genesis to 2 Chronicles] translated from the Originals, with Notes &c., by the Reverend Alexander Geddes, LL.D. —of whom it seems necessary to give the reader some brief account here, because of the interest which both this work and its Author excited, during several years, among the Roman Catholic body in England.

Alexander Geddes (or Geddés, as he himself always wrote and pronounced it) was born in 1737, of poor but respectable parents, in the parish of Ruthven, Banffshire, Scotland. While yet a child, he was taught by his parents to read the English Bible with reverence and attention ; by which practice his taste for Biblical criticism was early formed, and it endured through life. He, with a cousin who subsequently became titular Bishop of Dunkeld, was educated first in a private family, and afterwards at the Roman Catholic seminary of Scalán in the Scotch Highlands. From thence he was removed to the Scotch College at Paris ; where he remained six years ; then returned to his native country, and officiated as

The '*Admonition*' to the Study of the Scriptures

Is *given* in these Editions.

- New Test., Mac Mahon's, 12°. Dublin, 1783.
- Bible, Dr. Troy's, 4°. 1791.
- fol. 1794.
- New Test., 12°. Edinburgh, 1797.
- 12°. Dublin, 1803.
- Bible, Edinburgh, 1804 and 1811.
- New Test., 12°. Dublin, 1810.
- Bible, Haydock's, fol. 1811, 1812, 1814.
- Syers', fol. 1813.
- New Test., 12°. Newcastle, 1812.
- 12°. Dublin, 1814.
- Bible, Dublin, 1822.
- New Test., 12°. Belfast, 1825.
- Bible, Dr. Bramston's, fol. London, 1829.
- 8°. Glasgow, *about* 1834.

Is *omitted* from these Editions.

- New Test., fol. Liverpool, 1788.
- 8°. London, 1815.
- Bible, Dr. Troy's, 4°. Dublin, 1816.
- Mac Namara's, Cork, 4°. 1818.
- New Test., 12°. London (Hack), 1818.
- 12°. London (Keating), 1818.
- 8°. London (Bagster), 1823.
- 12°. No Notes, Dublin, 1820.
- Bible, Dr. Murray's, 8°. Dublin, 1825.
- New Test., 12°. Dublin (Coyne), 1826.
- 1834.
- Bible, Dr. Crolly's, 8°. Belfast, 1834.
- New Test., New York, 8°. 1834.
- Dr. Blake's, Newry, 12°. 1838.
- Dr. Denvir's, Belfast, 16°. 1839.
- Philadelphia, 12°. 1840.
- Dr. Denvir's, Belfast, 1841.
- Dr. Mac Hale's, Tuam, 12°. 1846.
- Derby (Richardson's), 1847, &c. &c.
- Bible, Dr. Denvir's, Belfast, 1848.
- New Test., Dr. Murray's, Dublin, 18°.
- 1851, 2, 3.
- Dr. Denvir's, London and Belfast, 18°. 1851.

a Priest first at Dundee, and subsequently in Banffshire. His enquiring mind eagerly sought for the society of polished and literary men. Among those, he contracted a warm intimacy with the Rev. Mr. Buchanan, a Clergyman of the Scotch Church, and occasionally attended at his public ministrations. For this act of independence, he was angrily suspended from his Ecclesiastical functions by his Superior, Bishop Hey, in 1779: upon which he quitted Scotland in disgust, and repaired to London. His character had by this time become appreciated in the North: and in 1780 the University of Aberdeen testified its respect for his talents and learning, by conferring on him the degree of Doctor of Laws.

At a very early period of his life, Dr. Geddes had conceived the idea of giving to his fellow Roman Catholics a new English version of the Bible; and for several years before he quitted Scotland had diligently devoted himself to the necessary studies and preparations for such a work. Soon after his arrival in London, he was so fortunate as to be introduced to Lord Petre, who had long lamented the want of a good English version of the Bible for Roman Catholics. His Lordship readily entered into Dr. Geddes' views on that subject, admitted him to close intimacy, and became his steady and munificent patron, to the last day of his life. Our author also made the acquaintance of several of the most eminent biblical scholars; among whom he prized most highly Dr. Kennicott and Bishop Lowth.

In 1780 he put forth his ideas of a New Translation, in a short piece entitled, 'Idea of a new version of the Holy Bible for the use of the English Catholics.' But he soon became dissatisfied with the plan sketched in that paper, and abandoned it. In 1786, by the advice and encouragement of Bishop Lowth, he published his very interesting and valuable 'Prospectus of a new translation of the Holy Bible from corrected Texts of the Originals, compared with the ancient Versions. With various readings, explanatory notes, and critical observations.' (4<sup>o</sup>. Glasgow, pp. 151.) In that work he discusses incidentally, *what* is meant by the Council of Trent's declaration, that the Latin Vulgate is *authentic*: and states, that it means 'in general a faithful version, containing nothing contrary to Faith or Morality, and having everything necessary to constitute an authentic document.' (See pp. 10, 46-52, 103-107.) He notices and makes remarks on many previous English versions, both by Roman Catholics and Protestants; among the former, those of Mr. Caryl, Dr. Nary, Dr. Witham, and Dr. Chal-



loner : and says, 'I have in my possession a manuscript New Testament prepared for the press, by the late Mr. Robert Gordon [Principal] of the Scotch College at Paris; in which some considerable mis-translations of all the preceding versions are noted and rectified. I owe this version to Mr. Marmaduke, an ingenious but not very fortunate bookseller in London: who has also favored me with his own curious manuscript remarks on the Douay Bible, and on Dr. Chaloner's revision of it.'

In the next year, 1787, Dr. Geddes published a Supplement to his Prospectus, under the title of 'A Letter to the Lord Bishop of London,' (4<sup>o</sup>. pp. 87.) in which he requested Biblical scholars to assist him by resolving 'Queries, Doubts, and Difficulties relative to a vernacular version of the Holy Scriptures.' In 1788 he issued his 'Proposals for printing by subscription a new Translation of the Holy Bible,' &c. (4<sup>o</sup>. pp. 22.) This contained, as specimens of the intended work, Genesis ch. i. Exodus, ch. xiii. xiv. and Psalm xvi. A second edition was printed in the same year, omitting the chapters of Exodus and the Psalm: and a third (it is stated) in 1790. In July 1790 he published a 'General answer to the Queries, counsels &c. which had been offered to him in answer to the request, made in his Letter to the Bishop of London, 1787.' It appears, that these Replies and Counsels were most abundant. The Doctor received them all, with liberal thanks to the contributors: discusses their merits frankly; rejects many, and adopts others. As an example of his readiness to be better instructed, we may observe that his version of the first chapter of Genesis differs from that which had been previously given, in his 'Proposals' of 1788. His answer to one correspondent is singularly illustrative of the independent spirit which ever actuated him. To the question from one of his own religious communion, whether his version had been *approved* by Bishop Talbot, the Vicar Apostolic of the London district, *in which case he would willingly be a subscriber!* he replies as follows: 'I never sought the approbation of bishop Talbot, or of any other bishop whomsoever. A bishop's, or even a Pope's approbation can give no intrinsic value to any work: and a work that has intrinsic value needs not their approbation. Whether mine be such or not, it is for the learned public to determine: and if their determination be favorable, not the sentence of a whole synod of bishops can reverse it. In any event, I will never walk in trammels, if I can avoid it; and least of all in mental trammels. If *Roman* catholics are to read no books

‘but such as are formally approved by a bishop, their libraries will not be very numerous, nor very costly. My querist, however, is not, I find, the only Roman catholic who is in the same disagreeable suspense: I must leave it to time to relieve them.’ [Quoted in Good’s Life of him, p. 199.]

In 1792 appeared the first volume of his Translation, containing the books of Genesis to Joshua, with a long Preface to Vol. I.; in which he gives the following account of his design and plan in his Translation: ‘By the help of these versions [viz. of the Pentateuch] compared with the Original and with one another, and of the various readings of the Text itself, collected in the present century from a great number of manuscripts, a nearly genuine copy of the Pentateuch may, by the rules of a judicious criticism, be at length obtained. Such a copy I have endeavoured to form, according to my best abilities; and from such a copy I have made the following translation. The maxims I have been guided by, and the method I have pursued, both in correcting the original Text, and rendering it into English, will be fully explained on another occasion; and may partly be seen in my *Prospectus*, published six years ago. How far I have succeeded in either of these attempts, it is not for me to judge. A considerable portion of the work is now before the Public: and to the decisions of the Public every author must submit. My labour has been great, and long; and my expectations, I must confess, are but small. I flatter myself, that I have exhibited a fairer and fuller image of my prototype, than has yet appeared in any modern language. Still, however, I am sensible, that the picture is imperfect; nay, I fear its imperfections are numerous; and I shall make it the great business of my future life to retouch and amend whatever the remarks of my friends, or my own observation, may point out as a blemish.

‘I could have made my *version* often more clear, and, I believe, more elegant; if I had not, with some reluctance, adhered too strictly to the rigid rules of verbal translation: for which, however, many of my readers will, probably, be more thankful, than if I had, like my fellow-renderers on the Continent, taken a freer range. The fetters of long usage are not easily broken, even when that usage is tyrannical. But the day may come, when the translator of the Bible will be as little shackled as the translator of any other ancient book.’

In the next year came out his ‘Address to the Public, on the publication of his first Volume.’ (4<sup>o</sup>. pp. 25.) This was chiefly

occasioned by the severe strictures and opposition, which his translation had brought on him from numerous quarters. That which most distressed him was, the hostility exhibited by those of his own communion, more especially the Clergy. Instead of experiencing from his Ecclesiastical Superiors encouragement and assistance in so heavy a work, he met with nothing but opposition, contumely, and injurious treatment. Three of the Vicars Apostolic, Drs. Walmsley (the author of ‘Pastorini’s prophecies’), Douglass, and Wm. Gibson, issued a *Pastoral Letter*, dated 26th Dec. 1792, condemning his book, and prohibiting all Roman Catholics from reading it. This severity he, not unreasonably, attributed to his known attachment to the ‘Catholic Committee;’ which, as is well known, comprised some of the first Laymen of England, the Petres, Stourtons, Cliffords, Throckmortons, Towneleys, Englefields, &c. &c., who were endeavouring to resist the unceasing encroachments of the Clergy upon their civil rights and liberties. Their secretary was the eminent solicitor Charles Butler: one of their most bitter opponents was the learned but too ambitious Dr. Milner.

Dr. Geddes had a spirit too independent to bow down before usurped authority, and too much learning to yield to the clamour of bigotted ignorance. Yet he did not decline entering upon an explanation and vindication of himself and his performance. He says, ‘I have not set up for an *Interpreter* of Scripture: my humble walk is that of a mere *Explainer*; of a laborious pioneer, who endeavours to smooth the way for future commentators. I have not, to my knowledge, thwarted a single word of Holy Writ to support any one system of religion.’ . . . . ‘My primary motive was, to give a tolerable, and if I could, a *creditable* version of the Holy Bible, for the use of the English Catholics. The greater part of the Roman Catholics of Great Britain and Ireland might be said to be without a Bible. The common National Version they would not use, because (forsooth) it was the work of Hereticks: and because, as they pretended, it was unfairly translated: and also, because several books which the Council of Trent had declared to be Canonical, were either entirely omitted in the editions of the Common Version, or accounted Apocryphal.

‘Precluded thus from the use of the Common Version, they had no alternative, for more than a century, but to put up with a barbarous translation, made at Rheims and Douay, from an uncorrected copy of the Latin Vulgate, accompanied with virulent Annotations against the Protestant Religion, and manifestly cal-



‘culated to support a system not of genuine Catholicity, but of transalpine Popery. About the middle of the present century it was indeed remodelled on the Clementine edition of the Vulgate, and modernized into somewhat better English, by the late Dr Chaloner; who put it into a more convenient form, and stript it of almost all its most odious notes: yet still, in those which he retained or altered, the spirit of Theologic system is but too visible: and as to the Translation itself, the changes in it are chiefly made from that same Common Version, which had been so much vilified and burlesqued by our rhimers<sup>a</sup> and divines.’

‘At the time when I began to think seriously of my present work, even that patched Version was rarely to be found. Two editions of it had been nearly exhausted: and there was then<sup>b</sup> no appearance that a third would soon follow. I therefore deemed it a proper season to prepare a New Translation, that should be unobjectionable to my brethren of the Roman catholic communion, without being disregarded by my fellow-citizens of the Protestant persuasion.

‘Still however, it was my first intention to translate from the Vulgate, and even to make the Douay version with Chaloner’s amendments, in some respects, the basis of mine: and of such a plan I published a short view in 1780, which I called ‘*Idea of a new Version of the Holy Bible for the use of the English Catholics.*’ But I soon found that this was an absurd *Idea*; and that, by patching and piecing what had already been pieced and patched, I should make a strange composition indeed.

‘An entirely *New* Translation from the Vulgate, but with such corrections as were manifestly warranted, was next in my contemplation, and partly executed. But a very short trial convinced me that neither would this method ever produce a tolerable version.’

‘Grieved to observe among the English Catholics an almost total want of taste for Biblical studies, and wishing to remove a

<sup>a</sup> The reference is to Gregory Martin’s ‘Discoverie of the manifest Corruptions,’ &c. 1582: and to Ward’s ‘England’s Reformation, a poem in Hudibrastic verse,’ and his ‘Errata of the Protestant Bible.’

<sup>b</sup> We are not informed how early Dr. Geddes ‘began to think seriously’ of giving a new Translation. I have mentioned above, at p. 57, that in 1782

he was told that the Vicars Apostolic had thoughts of giving a revised edition of the Douay version; and that in 1786 proposals were handed about for the publication of a Bible in 4to, which was in preparation by the gentlemen of Douay College. If any such edition ever appeared, it must be that which was published at Dublin by R. Cross, in 1791.

‘reproach, which in Protestant literary companies I had often heard made on that account; a reproach too well founded to be repelled; I thought I could not better serve the cause of Christianity in general, nor better consult the particular interest of that body to which I more immediately belonged, than by employing that, whatsoever, portion of talents which had fallen to my share, in attempting a New and faithful Translation of the Bible from corrected Texts of the Originals, unaccompanied with any glose commentary, or annotations, but such as were necessary to ascertain the literal meaning of my Text; and free of every sort of interpretation calculated to establish or defend any particular system of religious credence.’

In 1794 Dr. Geddes published a reply to the Pastoral Letter of the Vicars Apostolic, which had condemned his translation ‘because it had not been examined and approved of by the Ordinary,’—in a pamphlet intitled ‘A Letter to the Right Rev<sup>d</sup>. John Douglas, Bishop of Centuriæ, and Vicar Apostolic in the London District.’ (London, pp. 55. 4°.)

In 1797 the second Volume of his Translation was published, containing the books of Judges, Samuel, Kings, Chronicles, and Ruth. He had intended to include in it the books of Judith, Tobit, and Esther; but appears to have altered his design.

Originally he intended that his Version should consist of at least four or five volumes, besides the New Testament. Of these, he published two: the third would have contained the Prophets: the fourth, the ‘Poetical and Sapiential books:’ the fifth, Ezra, Nehemiah, with the remaining books of the Apocrypha.

He tells us likewise, that it had been suggested to him to publish a *small* edition, of the Translation alone, with as few explanatory notes as possible. To this plan he had no objection, if a sufficient number of copies should be subscribed for; and judged that such an edition might fill seven volumes in twelves. But no further steps appear to have been taken in that business.

In the year 1800 he published the first, and only, volume of ‘Critical Remarks on the Hebrew Scriptures, corresponding with a New Translation of the Bible, containing the Pentateuch.’ (4°. pp. 475.) In that volume he gave ample expression to his sentiments on various religious dogmas, and laid himself open to much searching and severe criticism. He was prepared for this: for he well knew that his latitudinarian sentiments were strongly disapproved in many quarters which he valued and respected; and

he was ever ready to concede to others that freedom of judgment which he claimed for himself. But he deprecated misrepresentation and calumny. And it was the sore feeling, created by unwarrantable attacks on his character, which embittered his last days and hastened him to his grave.

In the Preface to his Critical remarks, he says of himself: 'In my translation and explanatory notes I have made it a rule to confine myself to the limited province of a mere interpreter; endeavouring to give a faithful version of my corrected Originals, without comment or criticism. In the following remarks I have taken a wider and bolder range: I have throughout acted the critic, and occasionally the commentator; although the office of the latter has always been made subservient to that of the former. In both these characters I have freely used mine own judgment (such as it is) without the smallest deference to inveterate prejudice or domineering authority. The Hebrew Scriptures I have examined and appretiated, as I would any other writings of antiquity; and have bluntly and honestly delivered my sentiments of their merit or demerit, their beauties or imperfections, as becomes a free and impartial examiner. I am well aware, that this freedom will, by the many, be considered as an audacious licence; and the cry of *heresy! infidelity! irreligion!* will resound from shore to shore. But my peaceful mind has been long prepared for, and indeed accustomed to, such harsh Cerberean barkings: and experience has made me (not naturally insensible) callous to every injury, that ignorance or malice may have in store for me.

'I only enter my protest against downright misrepresentation and calumny. I disclaim and spurn the imputation of irreligion and infidelity. I believe as much as I find sufficient motives of credibility for believing: and without sufficient motives of credibility, there can be no rational belief. . . .

'The Gospel of Jesus is my religious code: his doctrines are my dearest delight: "his yoke (to me) is easy, and his burden is light." But this yoke I would not put on;—these doctrines I could not admire; that Gospel I would not make my law;—if Reason, pure Reason, were not my prompter and preceptress. I willingly profess myself a sincere though unworthy disciple of Christ. *Christian* is my name, and *Catholic* my surname. Rather than renounce these glorious titles, I would shed my blood: but I would not shed a drop of it for what is neither Catholic nor Christian. Catholic Christianity I revere wherever I find it, and



‘ in whatsoever sect it dwells : but I cannot revere the loads of hay  
 ‘ and stubble, which have been blended with its precious gems, and  
 ‘ which still, in every sect with which I am acquainted, more or less  
 ‘ tarnish or hide their lustre,” &c. &c.

The only addition to his labours on the New Version, after the appearance of the Volume of ‘ Critical Remarks,’ was a Translation of the *Psalms* ; which, at the request of friends, he undertook to prepare, out of its proper place in the series of books, and had executed and printed as far as to Psalm cxviii, in the year 1801 : when it was interrupted by his illness and death, and remained unpublished till 1807. The author died Feb. 26, 1802, in the sixty-fifth year of his age, and was buried in Paddington Churchyard, in the New Road, Marylebone, London ; where a monumental inscription to his memory was placed by his friend Charles Butler.

It was notorious to the world, that Dr. Geddes had incurred the displeasure of many members of his own Order, by his independence of mind and fearless tongue : and that they left no stone unturned to depreciate and interrupt his translation. There is ground for thinking, that some foul play was used respecting his *papers*, immediately upon his death. For it scarcely could be, that so diligent and laborious a scholar should have been wholly unprovided with materials for the remainder of his work ; or, that an author, so long and so enthusiastically wrapt up in his subject, should have given orders to destroy the unpublished residue of the favorite work of his whole life. Yet the editors of his Translation of the *Psalms*, published in 1807, the Rev. Dr. Disney and Charles Butler, Esq., state the following circumstance in their preface to that volume. ‘ Lord Petre extended his kindness to the Doctor’s Memory. ‘ Immediately after his decease, his Lordship desired us to examine ‘ the Doctor’s papers. We did it, as far as our avocations allowed : ‘ but, to our great surprise, we did not find a single manuscript ‘ line which related to his biblical pursuits. We signified this to ‘ his Lordship, and recommended a further search might be made ‘ by some person who could bestow more time upon it. This was ‘ done ; but was equally unsuccessful. From the Doctor’s own ‘ declarations, and other circumstances, there is every reason to ‘ suppose he had made great progress in his work : it seems there- ‘ fore probable, that in the view of his approaching dissolution, of ‘ which he had long been sensible, he had committed all his manu- ‘ scripts to the flames.’

What were the real facts of this mysterious case, will now, pro-

bably, remain for ever unknown. But how is it possible, that the last sentence of that preface could have satisfied the mind of such a man as Charles Butler? especially, as the same volume informs us, that Dr. Geddes continued to send 'copy' to the printer, till within a few days of his death.

Mr. W. E. Andrews, an unscrupulous enemy of Dr. Geddes and of Mr. Butler, asserted in a Letter to the Gentleman's Magazine, Vol. LXXII. p. 492, that Dr. Geddes, not long before his death, revoked great part of his irreligious tenets, and disowned many of his former theological doctrines. But this was distinctly contradicted by his biographer, in the next Volume, LXXIII. p. 511. And having been re-asserted, with some difference, by Andrews, was again decisively met and contradicted, in the Life of Geddes.

As to the degree of credit due to the testimony of Andrews, it is to be remembered that the same man pronounced the Pope's Bulls to the Archbishops of Gnesn and Mohilew, against Bible Societies, to be forgeries: and asserted the same thing of Dr. Poynter's Apologetical Epistle to Cardinal Litta, complaining of the overbearing behaviour of his fellow Vicar Apostolic, Dr. Milner: all three Documents being well ascertained to be genuine.

It may not be foreign to the purpose to remark, that Dr. Milner, who lost no opportunity of censuring Mr. Butler, made it one specific ground of accusation against him, that he was one of the editors of this work of Dr. Geddes: to which add the fact, that this Translation of the Psalms, though so recently published, is a book of extreme rarity. The whole impression seems to have been bought up and made away with: for a copy is scarcely ever to be seen in the public market.

Besides his publications connected with his great and favourite work, Dr. Geddes was author of numerous pieces, both in verse and prose, upon political and various other subjects, some bearing his name, others issued anonymously. He also contributed numerous papers to the 'Analytical Review,' and occasionally wrote in the 'Gentleman's Magazine' and other Periodicals.

As for his religious opinions, the discussion of them does not belong to this work. And if it did, there are very many of them which I could not attempt to defend or justify.

His character has been variously drawn, by friends and foes. There is a full and very interesting life of him, by John Mason Good, (author of a new translation of Solomon's Song, and of the

Book of Job :) and Charles Butler of Lincoln's Inn has made the following observations upon the author and his work :

' Few could boast of warmer, or of more respectable friends : for ' no one ever called in question his learning, or the benevolence of ' his disposition : but every Catholic, and even every Christian ' must admit, that offensive and unjustifiable passages frequently ' occur, both in his translation, and in his other writings.

' The frequent levity of his expressions was certainly very repugnant, not only to the rules of religion, but to good sense. This ' fault he carried, in a still greater degree into his conversation. It ' gave general offence : but those who knew him, while they blamed ' and lamented his aberrations, did justice to his learning, to his ' friendly heart, and guileless simplicity. Most unjustly has he ' been termed an Infidel. He professed himself a Trinitarian, a ' believer in the Resurrection, in the Divine Origin, and Divine ' Mission of Christ, in support of which he published a small tract ' [viz. his Letter to Dr. Priestly]. He also professed to believe, ' what he termed, the leading and unadulterated tenets of the ' Roman-catholic Church. From her—however scanty his creed ' might be—he did not recede so far as was generally thought. ' The estrangement of his brethren from him was most painful to ' his feelings. The writer has, more than once, witnessed his ' lamenting the circumstance, with great agitation, and even with ' bitter tears<sup>c</sup>.

' The general opinion, respecting his version, appears to be ' settled. It is admitted to contain many happy renderings, many ' just emendations of the Text, and many profound and ingenious ' observations on its sense, and to discover a profound knowledge ' of the Hebrew language. But the propriety of the greater part, ' both of his emendations and interpretations, has been questioned : ' the too frequent levity of them we have already noticed. Another ' considerable defect in his version is, its total want of uniformity of ' style : in this respect, it yields to the Vulgate ; in which, although ' it was evidently executed by different hands, the *vultus et color*

<sup>c</sup> Dr. Geddes often spoke of the violent opposition which he encountered from Roman Catholics. He mentions two replies directed against him : ' An Address to Dr. Geddes : ' and, ' A Letter from Simpkin to his brother in

' Wales.' Dr. Milner wrote against him, with all his bitterness, styling him ' an excommunicated Infidel ; ' and a Priest, Rev. John Earle, addressed Four Letters to him, on his Preface, 1799. 12°.



' *idem* are, throughout, admirably preserved. No translation of the Sacred Volumes, not even that of Houbigant, possesses this excellence in an equal degree. In every page of the version of Dr. Geddes there is some breach of this uniformity; the style, moreover, is justly reproached with incessant inversions,—a mode equally contrary to the Hebraic and the Greek idioms.' [Historical Memoirs of the English Catholics, Vol. IV. pp. 418, 419.]

The Author divides the Text (so far as he has translated it) into *sections*: viz. Genesis into 35: Exodus, 17: Leviticus, 16: Numbers, 29: Deuteronomy, 25: Joshua, 18: Judges, 10: 1 Samuel, 23: 2 Samuel, 20: 1 Kings, 18: 2 Kings, 19: 1 Chronicles, 35: 2 Chronicles, 23. He transposes some portions of the latter part of the second book of Samuel, in the following manner: viz. after ch. xxi. he places ch. xxiii, verses 8 to the end; then ch. xxiv: ch. xxii: ch. xxiii, vv. 1-7: thus ending the book with David's Psalm of thanksgiving, and his 'last words.'

He leaves out the narrative of David's manner of becoming acquainted with the fact of Goliath's challenge to Saul's army, 1 Sam. ch. xvii, vv. 11 to 31; as not being found in any Hebrew manuscript, nor in any of the ancient versions except the Septuagint. He likewise omits several portions of the following chapter, as appearing to him to be of doubtful authority.

The following portions he considers to be *poetry*, and accordingly translates them into measured prose:

Exodus xv. 1-19. The song of Moses:

Judges v. The song of Deborah and Baruch:

1 Samuel ii. The prayer of Hannah:

—— xviii. 6, &c. The triumphal song of the Women:

2 Samuel i. 18-27. The lament over Saul and Jonathan;

—— iii. 34. The lament over Abner;

—— xxii. David's Psalm of thanksgiving:

—— xxiii. 1-8. The last words of David:

1 Chronicles xvi. 8-36. David's first Psalm.

Some specimens here follow:

*David's lament over Saul and Jonathan*, 2 Sam. i. 18,

O Antelope of Israel!

Pierced on thine own mountains!

Ah! how have fallen the brave!

Tell it not in Gath!

Publish it not in the streets of Ashkelon;

Lest the daughters of the Philistines rejoice !  
 Lest the daughters of the uncircumcised exult !

Ye mountains of Gilboa !

On you be neither dew nor rain ;  
 Nor fields affording oblations :  
 Since, there hath been vilely cast away  
 The shield of the brave ! the shield of Saul !  
 The armour of the anointed with oil !

From the blood of the bold,  
 From the havoc of the brave ;  
 The bow of Jonathan was never held back,  
 The sword of Saul never returned in vain.

SAUL, and Jonathan !

Linked in their life-time by mutual love,  
 At their death they were not disunited.

They were swifter, than eagles :  
 They were stronger, than lions.

Ye daughters of Israel, weep over Saul :  
 Who clothed you in delightful scarlet,  
 Who put ornaments of gold upon your apparel.

Ah ! how have fallen the brave,  
 In the midst of the battle !

O JONATHAN, pierced on thine own mountains !  
 I am in distress for thee, my brother Jonathan !

Very dear to me wast thou :  
 To me thy love was wonderful ;  
 Surpassing the love of woman !

Ah ! how have fallen the brave !  
 How perished the weapons of war !

*David's Psalm of thanksgiving, 2 Sam. xxii.*

O LORD ! my rock, my fortress, my deliverer :  
 My GOD, my Castle, in whom I trust :  
 My shield, my salvation-horn, my tower, my refuge :  
 My Saviour, who savest me from violence.

Penetrated with horror, I invoked the Lord :  
 And from mine enemies I was rescued.  
 The billows of death had environed me :  
 Torrents impetuous on me rushed :  
 The cords of Hades were enfolding me :  
 Laid for me were the snares of death :

In my distress, I invoked the LORD ;  
 To my GOD I cried aloud :  
 From his palace he listened to my voice :  
 My cry touched his ears.  
 The earth, then, shook and trembled :  
 The foundation of the mountains trembled and shook :  
 For, his ire being moved, out of his nostrils came smoke ;  
 And from his mouth devouring flame :  
 Thence were enkindled flakes of fire.

He bent the heavens, and descended ;  
 A cloud of darkness was under his feet :  
 Upon a cherub he rode, and flew ;  
 He glided on wings of wind.  
 He placed darkness around him, for his covert ;  
 His pavilion was collected waters, condensed clouds.

From the splendour of his presence the clouds were dispelled :  
 Enkindled were flakes of fire.  
 From the heavens the LORD thundered ;  
 The MOST HIGH uttered his voice ;  
 His shafts he shot, and scattered :  
 His lightnings he multiplied and dispersed.

Of the seas were seen the channels,  
 Discovered were the foundations of the globe,  
 At thy rebuke, O LORD !  
 At thy blast-breathing anger.

*The last words of David, 2 Sam. xxiii.*

Thus saith David, the son of Ishai ;  
 Saith the man, who was exalted to be  
 The anointed of the GOD of Jacob :  
 Who harmonized the psalmody of Israel.  
 The spirit of the Lord speaketh by me,  
 And his word is on my tongue.  
 To me the GOD of Israel hath said,  
 The Rock of Israel hath promised ;  
 A just ruler over mankind ;  
 Who will rule in the fear of God.

Not like the grass of the earth, (which  
 When the morning sun riseth clear and cloudless  
 Glistereth from the *previous* rain)  
 Shall be my house before God.



For with me he hath made a perpetual covenant,  
 In every point regular and sure.  
 For every sort of welfare is mine;  
 And mine every wish he hath accomplished.

Whereas lawless men, all of them,  
 Are like briars, to be thrust out  
 (For with the hand they may not be taken,  
 But the man who would meddle with them  
 Must be provided with an axe and spear-shaft)  
 And to be burned on the spot with fire.

The following Note, on Deuteronomy v. 21. is given as a specimen of Dr. Geddes' criticism. It relates to the different mode of dividing the Ten Commandments adopted by the Protestant and by the Roman Catholic Church.

'As to the division (of these commandments) I am of opinion  
 'that the Roman Catholics are in the wrong. The Protestant  
 'division, which is that of Josephus, is more agreeable to the ori-  
 'ginal Text, in which there *is no* copulative between what Pro-  
 'testants call the first and the second, by the Romanists joined in  
 'one: whereas there *is* uniformly a copulative between the last two  
 'in the Roman division; whether *wife* be put before *house*, as in  
 'Deuteronomy, or *house* before *wife*, as in Exodus.'

He adds, 'The division of Josephus is the more remarkable; as  
 'he not only separates the commands in different sentences; but  
 'prefixes the words *first, second, third, &c.* to the respective pre-  
 'cepts.' . . . . 'The *first* teaches that God is one, and to worship  
 'Him alone. The *second* commands, to make no image of any  
 'living thing to worship it, &c. The *tenth*, to covet nothing which  
 'belongs to another person.'

#### 1794.—BIBLE, *Dublin, folio.*

The Bible of 1791 was reprinted this year in Dublin, by a bookseller named Reilly. It is in a large folio size. It shews a long list of subscribers, among whom are eight Bishops, and about thirty-six Priests; and bears an 'Approbation' of several high Ecclesiastics, couched in the following terms:

'We, the undersigned, having carefully examined this New Edition of the HOLY BIBLE printed by Mr. JAMES REILLY, highly

‘approve of the Manner in which the Whole is executed, and do  
 ‘recommend it as well deserving the Encouragement and Support  
 ‘of the Faithful.

‘Most Rev. Richard O’Reilly, R.C. Archbishop of Armagh, Primate and Metropolitan of all Ireland.

‘Rt Rev. Patrick Joseph Plunkett, R.C. Bishop of Meath.

‘Rt Rev. Philip M’Devett, R.C. Bishop of Derry.

‘Rt Rev. Denis Maguire, R.C. Bishop of Kilmore.

‘Rt Rev. Hugh O’Reilly, R.C. Bishop of Clogher.

‘Rt Rev. Hugh M’Mullan, R.C. Bishop of Down &c.

‘Rt Rev. Walter Lennon, R.C. Bishop of Dromore.

‘Rt Rev. John Cruise, R.C. Bishop of Ardagh, &c.’

It is evident, from the phraseology, that this instrument was not worded by the Bishops, but by the Bookseller. The ‘Approbation’ confines itself to ‘the manner in which the whole is executed;’ and, if this refer to its typographical ‘execution,’ I am compelled to state, notwithstanding that ‘high approval,’ that the work abounds with errors.

This edition follows the quarto Bible of 1791 exactly, both in *Text*, and *Notes*. It was published in numbers, and is adorned with several prints. It is very commonly to be met with.

#### 1796-7.—BIBLE, 5 Vols. *Edinburgh*.

In 1796 a printer of Edinburgh put forth a new edition of Chalmers’s Bible and Testament, in five volumes duodecimo. The Text and Notes of the *Old* Testament exactly follow the edition of 1763-4: and the Text of the *New* Testament in general does the same: but occasionally it deserts that edition for the first, of 1749: as at Matthew i. 25. iii. 13. iv. 9. v. 37. vi. 16. viii. 17. x. 22. xxi. 40; Acts v. 38; Ephes. i. 21; and some other places. In a few passages it agrees with Dr. Troy’s Bible of 1791: as at Matthew ii. 23. iv. 9. vi. 7; Galatians vi. 9. &c. This edition was published under the inspection of Dr. Hey, one of the Vicars Apostolic in Scotland.

In 1804-5 the same printer issued a re-impression, almost page for page and line for line. He stated, in 1830, that he had struck off about 3000 and 2000 copies of these two editions; and that the greater part of them was not sold in Scotland, but in England and Ireland.

In fact, the unsold copies of the latter were disposed of by Keating and Browne of London to Mr. Richard Coyne of Dublin; who

published them, with new titlepages, some engravings, and a long list of subscribers, with the imprint of 'Dublin 1811.' He announced its appearance, as a new book 'Now in the press,' in a long Advertisement filled with unnecessary abuse of Protestants and their version. I do not feel called on to copy that Advertisement here; it can be seen in 'Blair's Letters to Wilberforce on the 'Revival of Popery,' 8°. 1819. pp. 234—236.

1803.—NEW TESTAMENT, MAC MAHON'S, *Dublin*, 12°.

The Rev. Mr. Mac Mahon, whom we have already seen editing the New Testament in 1783 for Dr. Carpenter, and the Bible in 1791 for Dr. Troy, put forth another edition of the Testament in 1803, under the Approbation of the last named Prelate, given in the following terms: 'Septimam hanc NOVI TESTAMENTI editionem Anglicanam cum prioribus Rhemensi, Londinensi, et Dublinensi jam approbatis exemplaribus diligenter collatam, nunc denuo recognitam atque in nonnullis a R<sup>do</sup> D. Bernardo Mac Mahon emendatiorem redditam approbamus; erratis typographice exceptis, quorum plura ad calcem ejusdem notantur. Datum Dublinii, Idibus Martii 1803. F. Joh. Thomas Troy A. D. H. P.' This follows the Approbation of the edition of 1749.

The *Text* agrees almost wholly with that of the Bible of 1791. Where it differs, it generally follows Mr. Mac Mahon's first Testament, of 1783. It varies from the Bible of 1791 in about a hundred and fifteen places.

The *Notes* are mostly the same as in the Testament of 1783: but there are a few new ones; some of which are taken from the Bible of 1791, and the rest from other sources. Some notes are merely enlarged: and in others a mere word or two are changed.

I do not understand what is meant by calling this 'the seventh edition.' Is it, because the *Bible* of 1791 was called the *fifth*, and that of 1794 the *sixth* edition? Are any of Dr. Challoner's editions reckoned? or, does the publisher take into account only the impressions of the old Rhemish version, viz. 1582, 1600, 1621, 1633, 1738, 1788?

At the end of the Volume the editor, Mr. Mac Mahon, says; 'Having attentively revised this Seventh edition of the New Testament, with the approbation of THE ORDINARY, I find the following Errors of the Press,' &c. Does he mean, that he did not revise it *until it had been printed*?



1804-5.—BIBLE, 5 Vols. *Edinburgh*, 12°.

The publisher of the Edinburgh edition of the Bible, in five volumes, 1796, put forth a reprint in the same form, but on somewhat larger and better paper, in the years 1804, 1805. In all material respects it exactly coincides with the former. For the ultimate disposal of the copies in Dublin, see above, at p. 77.

## AMERICAN EDITIONS.

1805.—BIBLE, *Philadelphia*, 4°.

I should have been glad to introduce into this series of remarks a correct account of *all* the editions of the Scriptures which Roman Catholics have published in the *United States of America*. But I have not been able to obtain the necessary information; and can only offer detached notices of two or three which have fallen in my way, prior to the recent period (1849) of Bishop Kenrick's valuable labours in that field.

The earliest of these is a *Bible*, published at Philadelphia in the year 1805; which calls itself 'the first American from the fifth 'Dublin edition.' I once saw a copy of it, in a bookseller's shop; but had not the opportunity of examining its contents. From the Title, it ought to be simply a copy of R. Cross' quarto Bible, of 1791: but I cannot say under whose auspices it was published; or with what 'Approbations,' or other preliminary pieces, it is accompanied.

I have seen no other American edition, till a New Testament of 1834: but take for granted that there must have been *several*—Testaments at least, if not entire Bibles—issued previous to that year.

## 1807.—THE PSALMS, by DR. GEDDES, 8°.

Although this work did not appear till five years after the Author's death, he himself had prepared, and even printed, the greater part of it. Indeed it seems to have been the portion of his great work which occupied his latest attention; as some of the manuscript copy was given to the printer not many days before the writer's decease. The editors, Mr. Charles Butler of Lincoln's Inn, and Dr. John Disney, have given the following particulars, in their 'Advertisement' to the book: 'The part of his translation which

‘ he lived to see printed, ended with the Book of Ruth. But, at  
 ‘ the request of several of his friends, he consented to anticipate  
 ‘ the time, in which the Book of Psalms would appear in its proper  
 ‘ order, and to prepare it for a separate publication; prefixing to  
 ‘ each psalm a summary of its contents, and inserting at the end  
 ‘ such critical remarks as appeared to him absolutely necessary for  
 ‘ the elucidation of the text, or the defence of his own version.

‘ It was a very favourite work of the Doctor: he bestowed an  
 ‘ uncommon degree of attention upon it. He completed the trans-  
 ‘ lation as far as the 11th verse of the cxviii<sup>th</sup> psalm, inclusive;  
 ‘ and in his life time it was printed off to the end of the civ<sup>th</sup>.  
 ‘ Among his books was found an interleaved copy of bishop Wil-  
 ‘ son’s edition of the Bible: he had made in it some verbal correc-  
 ‘ tions, and had translated the whole of the cl<sup>th</sup> psalm: of this  
 ‘ circumstance the publisher has availed himself to present the  
 ‘ public with the work in as perfect a state as his materials admit.  
 ‘ The reader, therefore, is desired to recollect, that as far as the  
 ‘ 11th verse of the cxviii<sup>th</sup> psalm, the work [had the Doctor’s  
 ‘ finishing hand; the whole of the cl<sup>th</sup> psalm was translated by  
 ‘ him: from the 11th verse of the cxviii<sup>th</sup> exclusively, to the cl<sup>th</sup>  
 ‘ exclusively, the work is printed from bishop Wilson’s edition, with  
 ‘ such alterations as were made in it by the Doctor.’

Dr. Geddes’ Preface is here subjoined.

‘ It was not my intention to print my New Translation of the  
 ‘ Psalms, until after all the Historical and Prophetical Books of the  
 ‘ Old Covenant should be published; all these being more nearly  
 ‘ connected than the Poetical and Sapiential Volumes. But so  
 ‘ many requests and solicitations have lately been made to me<sup>d</sup>, to  
 ‘ segregate, and separately print, my VERSION OF THE PSALMS,  
 ‘ that I can no longer refuse what my friends have a right to  
 ‘ demand; and, therefore, the following TRANSLATION, although it  
 ‘ has not yet received the last polish, is now offered to the Public,  
 ‘ in a small, unexpensive volume.

‘ In this edition I have inserted but few Various Readings; and  
 ‘ these are, chiefly, additions from the Greek, and other antient  
 ‘ Versions, not unfrequently supported by manuscript authority.  
 ‘ Some of them may be interpolations: but as that is far from  
 ‘ being certain, I deemed it but fair to lay them before the reader,

<sup>d</sup> See above, p. 70.

‘ with a proper mark of discrimination. That mark is a † before the addition; the end of which, when it contains more than one word, is marked thus, †.

‘ Where there are Various Readings of the same word or passage, I have placed in the Text that which I thought the most probable; and thrown the other, or others, among the Notes, without any [more] particular specification than the abbreviation *al.* But wherever I have been under the pressing necessity of amending both the Text and Versions by conjectural criticism, I have been careful to warn the reader that it is a *conject<sup>l</sup>. emendation.*

‘ I have, throughout, strictly confined myself to the direct and literal meaning of my authors. Indirect and secondary applications, whether typical or allegorical, I leave to professed commentators. I will only say, that it is my firm belief, that every Psalm has a primary literal meaning, independent of allegorical interpretation.

‘ The Notes are as short as I could make them; and I trust rarely superfluous. In them I have made no<sup>e</sup> reference to my *Critical Remarks*, because it would have been useless, the Remarks not being printed.

‘ I now request my learned friends, and the learned in general, to favour me with their observations on this premature publication; that I may avail myself of them in my larger and last edition, which I wish to be as clear and correct as possible.’

The following is given as a specimen of the Author’s translation. (Ps. 19.)

‘ The subject of this Psalm is general; and its tenor is readily perceived. A finer argument against atheism was never urged, nor better expressed.

‘ The heavens proclaim the glory of God !  
 ‘ the works of his hands the expanse declareth !  
 ‘ day after day emitteth speech :  
 ‘ night after night announceth knowledge !  
 ‘ not a speech and language that are not heard :  
 ‘ through the whole earth their voice is spread !  
 ‘ their eloquence to the limits of the world !

<sup>e</sup> To the foregoing the Editors have appended the following note:—‘ This preface is printed verbatim from the autograph in the Doctor’s hand-writ-

ing. It appears that he departed, in some respects, from the plan mentioned in it.’



‘ In them he hath pitched a tent for the sun :  
 ‘ who like a bridegroom issueth from his nuptial-bower :  
 ‘ and, like a giant, exulteth in his rapid course !  
 ‘ from one end of the heavens is his setting out,  
 ‘ and to the other end his revolution down !  
 ‘ so that no one is deprived of his heat.’

From some cause, which I cannot at all explain, this work is extremely scarce. It is wanting in almost every public and private library which I consulted. Nor is any notice of it to be found in the usual literary Organs at the time of its publication, the Edinburgh, Monthly, or Critical Reviews.

Dr. Milner, who never lost an opportunity of venting his spleen against Mr. Butler, makes his publication of this volume a fresh ground for depreciating remarks: ‘ Did not the barrister concur in ‘ circulating some of Dr. Geddes’ worst publications whilst he was ‘ living? Has he not volunteered a lapidary panegyric upon him, ‘ after his impenitent death? And has he not even published the ‘ last part of his censured Translation of the Scriptures, which has ‘ seen the light in defiance of this censure of the Vicars Apostolic?’  
 (*Orthodox Journal*, Vol. VII. p. 302.)

### 1810.—NEW TESTAMENT, *Dublin*. 12°.

In this year, Mr. Mac Mahon published another edition of his Testament, exactly copied from that of 1803. It calls itself the Eighth edition; and bears the following Approbation by Dr. Troy: ‘ Octavam hanc NOVI TESTAMENTI editionem Anglicanam cum ‘ prioribus Rhemensi, Londinensi, et Dubliniensi jam approbatis ‘ exemplaribus diligenter collatam, nunc denuo recognitam atque in ‘ nonnullis a R<sup>do</sup> D. Bernardo Mac Mahon emendatiorem redditam ‘ approbamus, erratis typographicis exceptis, quorum plura ad ‘ calcem ejusdem notantur. Datum Dublinii, Calend. Maii, 1810.  
 ‘ F. Joh. Thomas Troy, A. D. H. P.’

This is preceded by the Approbation of the edition of 1749. There are two titlepages to this edition; one bearing the name of *Wogan* as its publisher, the other, that of *Fitzpatrick*: but I believe the copies are precisely alike.

Both in *Text* and *Notes* it appears to be an exact copy of the edition of 1803.

1811.—BIBLE, AND NEW TESTAMENT. *Dublin, R. Coyne, 12°.*

The remaining copies of the Edinburgh Bible and Testament, in five duodecimo volumes, having been sold by Keating and Co. of London to Mr. Coyne, he issued them, with new titles, and some engravings, and an imposing list of Irish subscribers, as a *Dublin* edition, bearing date 1811.

In the same year, Coyne likewise published an *actual reprint*, of the New Testament only : it is, page for page and line for line, the same as the Edinburgh book ; but on smaller and worse paper. It also has a leaf of subscribers ; among whom are Dr. Troy, Dr. Murray, eleven other Bishops, and thirty-seven priests.

1811-1814.—HAYDOCK'S BIBLE. *Folio.*

As no Bible had been printed in *England* for more than thirty years, and perhaps the Irish and Scotch editions were nearly exhausted ; the want of copies began to be felt among the Roman Catholics of Lancashire. In the year 1806, Thomas Haydock, a schoolmaster and printer, of Manchester, conceived the design of publishing a new and handsome edition of the Douay Bible and Testament, supplied with a large body of notes taken from various commentators, with historical Dissertations prefixed to each book, a concise Life of each Evangelist, Tables, Index, &c. To assist him in this serious undertaking, he first applied to the Rev. Benjamin Rayment<sup>e</sup>, a priest of Lartington near Barnard Castle, in the county of Durham, to write and select such notes as were desirable ; and upon that gentleman's declining the task, he applied to his own brother, the Rev. George Haydock, at that time priest at Ugthorpe near Whitby in Yorkshire ; who consented to undertake the work.

As this Bible has attained considerable reputation, and is executed on a different plan from all which preceded it, forming what we may call a 'Variorum' edition of the Scriptures, I am induced to give a rather lengthened account of its compilation ; and to prefix a brief notice of the laborious Editor, taken from writings, in his own hand, now in my possession :

<sup>e</sup> Mr. Rayment edited 'The Office for the Laity, &c.' 12°. 1806, and 'Ward's Cantos of the English Re-

formation,' with additional notes and a sketch of the author's life. He died, March 23, 1842, aged 80.

George Haydock, son of George Haydock and Anne Cottam, was born at Tag, a hamlet near Preston in Lancashire, in the year 1774. His grandfather George was a Quaker, married to a Roman Catholic. He was sent, for three or four years, to a school at Mowbray, kept by the Rev. R. Bannister, a gentleman whom he mentions in his Note on 1 Maccabees v. 62; and who, he says, had sent many pupils to different colleges, but latterly became unfavorably disposed towards that of Douay, considering it too much addicted to Jansenism, to Philosophy, and worldly vanities; and especially, to wine. When ten years old, he was confirmed at Mowbray, by bishop Matthew Gibson, Vicar Apostolic of the Northern district, and then received from him the additional name of Leo, after Pope Leo the Great.

From school he was sent in 1788 to Douay College; which he was obliged to leave on the 5th of August 1793, when it was suppressed by the Revolutionists of France. On his return to England, he studied for eleven months at Old Hall Green, in Hertfordshire, under the Rev. William Coombes: and afterwards removed to the College of Crook Hall, in the county of Durham; where he remained from 1796 to 1803 under the superintendence of the Rev. Thomas Eyre, who afterwards became the first President of Ushaw College, to which place the establishment of Crook Hall was removed in July 1808. Mr. Haydock has expressed himself in affectionate and grateful terms, towards all his instructors. In 1796 he received Minor Orders at the hands of bishop William Gibson (brother of his predecessor); who at the same time gave him a small book of Devotion, printed at Preston solely for the use of the secular and regular clergy, entitled '*Vade mecum piorum Sacerdotum.*' It has the bishop's autograph, and numerous MS. observations by Mr. Haydock. This volume is now in my possession.—In 1797, he was admitted to Deacon's Orders; and in 1798, on Sept. 22, became a Priest. From 1807, or previously, till 1814, &c., we find him at Ugthorpe near Whitby: and he is said to have quitted his mission 'at Whitby' in Sept. 1830, and was sent to Westby in Lancashire.—It appears, that about this time he had some difference with his bishop Dr. Thomas Penswick<sup>f</sup>, on account of money due to him on some charitable trust. The bishop

<sup>f</sup> He succeeded Dr. Thomas Smith as Vicar Apostolic of the Northern district. He died on January 29th,

1836, aged 63; and was succeeded by his coadjutor, Dr. John Briggs.



refused to pay, and replied to his repeated applications for a settlement, by the summary process of placing him under an interdict. He then appealed to the bishop's successor, Dr. Briggs, but without success; and afterwards, to the College of Propaganda and the Pope: but he found fresh difficulties thrown in his way, and has complained, that his communications to Rome were betrayed to his opponent. After seven years of vexatious proceedings, arising out of that business, he was offered the small and scanty mission of Penrith in Cumberland, which he judged it prudent to accept, and there he passed the remainder of his days. His death took place in 1848. His library was sold by public auction, at Preston, in July 1851.

He does not appear to have possessed high scholarship; but was a pious and warm-hearted man, a most industrious reader, and liberal annotator: it is said, that the fly-leaves and margins of almost all his books were covered with notes by his own pen. Certainly this is the case with those few of them which have come into my hands.

Mr. Haydock, having resolved to undertake the Bible projected by his brother, proceeded to collect materials; and began writing his notes in 1808. It was intended, that the Text should be Bishop Challoner's; and that most of *his* notes should be given verbatim, accompanied by others abridged and modernized, from Calmet, Estius, Tirinus, Pastorini, and other commentators named in the prefixed Advertisement.

Between the years 1806 and 1810, Thomas Haydock, the printer, went over to Ireland, and married there: and the priests of Manchester, supposing that he had given up all thoughts of publishing his Bible, advised Mr. Oswald Syers of that town to undertake an edition. Syers, having secured promises of help from several priests, and subscriptions from the Clergy and Laity, consented; and proceeded to print one, in a small folio, in March 1811: so that Thomas Haydock now found it necessary to make prompt exertions in his own defence: he returned to Manchester, and immediately commenced the printing of his Bible, putting the first sheet to press on 11th July 1811.

At first, the work appeared in fortnightly numbers, at one shilling each: but after some time, the numbers were furnished weekly. The first impression was of fifteen hundred copies: but as subscribers soon multiplied, it was deemed advisable to print a second edition; which was executed at Haydock's establishment in *Dublin*,

in 1812 &c. The press-work occupied three years and two months; the last sheet being worked off on 11th Sept. 1814; although the titlepages bear earlier dates. In fact, there are at least four different titles: the first reads, 'The Holy Bible &c. with useful notes, 'critical, historical, controversial and explanatory, selected from 'the most eminent commentators, and the most able and judicious 'critics. By the Rev. George Leo Haydock. Manchester, printed 'and published by T. Haydock, — Stable Street, Lever's Row. '1811.' The second, after that Mr. Rayment and some of the monks at Ampleforth (Mr. Robinson and others) had agreed to prepare notes for the New Testament;—'The Holy Bible, &c. by 'the Rev. G. Leo Haydock and other Divines. Manchester, by 'Thomas Haydock, N<sup>o</sup>. 9 Cumberland Street, and at his shop N<sup>o</sup>. 19 'Anglesea Street, Dublin. 1812.' The third,—'Dublin, by Thos. 'Haydock, N<sup>o</sup>. 17 Lower Ormond Quay. 1813.' The fourth,— 'Manchester, by Thos. Haydock, N<sup>o</sup> 9 Cumberland Street. 1814.' The copies of the New Testament, which I have seen, bear the imprint, 'Manchester, and Dublin, 1812.'

The work is dedicated by the publisher to the Roman Catholics of the United Kingdom, in the following words: 'To that loyal, 'religious, and enlightened body of men, the Catholics of the United 'kingdom of England, Ireland, and Scotland, in admiration of the 'steady zeal with which they have kept the deposit of Faith, be- 'queathed them by their forefathers, and handed it down, without 'interruption or adulteration, to their grateful posterity, this edi- 'tion of the Douay Bible and Rheims Testament is, with gratitude 'for past favours and hopes of future encouragement, most respect- 'fully inscribed by their ever devoted and humble servant Thos. 'Haydock.' And the plan of its publication is set forth in an Advertisement:—'In this edition of the Holy Scriptures, we shall 'adhere to the Text of the Venerable and Right Rev. Dr. Richard 'Challoner: and we shall insert all his notes either *verbatim*, or at 'least shall give their full sense, placing his signature, *Ch.* at the 'end. In like manner, when any additional observation is made, 'the author from whom it is taken will be specified, either at length 'or by an abbreviation; which will easily be understood, by attend- 'ing to the following remarks. The most ancient Greek version, 'by the Septuagint, or 72 Interpreters, about 284 years B.C. or 'perhaps something later for some parts of the version, will be 'designated *Sept.* or 70. The authentic Latin translation of S. 'Jerom will be written *Vulg.* This version has ever since been

‘esteemed the most accurate, and was rendered into English by Dr. Gregory Martin, and published at Douay and Rheims, 1582, 1609-10, with the notes of Dr. Thomas Worthington on the Old Testament, and those of Dr. Richard Bristow on the New. The whole was revised by Dr. R. Challoner, 1750-2. Another translation of the New Testament was published, with excellent notes, 1730, by Dr. Robert Witham, president of Douay College; and a valuable exposition of the Apocalypse by the late pious and learned bishop Charles Walmesley, under the name of Pastorini, 1771: who, with the other commentators most frequently consulted, will be thus marked—B. Bristow, C. Calmet, Ch. Challoner, D. Du Hamel, E. Estius, M. Monachus, P. Pastorini or Walmesley, T. Tirinus, W. Worthington, Wi. Witham. We shall also sometimes insert a few original observations, or such at least as we cannot easily trace to their real authors, either through forgetfulness, or because we have adopted some alteration, or have received them from some of our learned friends, whose names we are not at liberty to mention. These will be marked with the letter H. With respect to the other notes, except those of Bp. Challoner which we shall generally give at length, we shall deem it sufficient to express the sense. When the very words are preserved, and are of such importance as to require this distinction, we shall denote them by inverted commas. We shall reserve the more elaborate Biblical Disquisitions till the Text and Notes be completed; and then, if required, they may be published, and bound up either at the beginning, or at the end, of the Holy Bible.’

It is not exactly true, that Dr. Challoner's Text is followed universally. At the end of the second book of Maccabees, the Editor expresses his sentiments, in the following note on ch. xv. 39:

‘The Author is not afraid of having said anything erroneous, though he might be less polished, like St. Paul, *imperitus sermone sed non scientia*. But we, having now come to the end of the Old Testament, must crave pardon for any mistakes into which we may have fallen, in the execution of this work which is dedicated to the English (W.) and to all his Majesty's Catholic subjects, for whose benefit chiefly, and for the sake of religion, it has been undertaken. The *many things hard to be understood*, which we did not wish to pass over, have swelled the work to a larger volume than was at first intended; larger, perhaps, than the



‘ purses of the poor and middle ranks, in the late hard times, could  
 ‘ bear. But now the prospect is more cheering; and it is hoped  
 ‘ that this profusion on a subject of such vast importance will be  
 ‘ pardoned, particularly as we had also to comply with the desires  
 ‘ of the more affluent, who repeatedly requested that the notes  
 ‘ might be rather “more ample.” *As they that prepare a feast, and*  
 ‘ *seek to satisfy the will of others,* so we, *for the sake of many willingly*  
 ‘ *undergo the labour:* c. 2. 28. The variety of matter and of style  
 ‘ may well be compared to a mixture of *wine* and *water:* v. 40. Yet  
 ‘ our aim has not been merely to please, but rather to counteract  
 ‘ the baneful influence of heresy and infidelity. T. Paine (Age of  
 ‘ Reason, part 2.) having touched upon a few difficulties in some of  
 ‘ the books of Scripture, says exultingly, “I have gone through the  
 ‘ Bible, as a man would go through a wood with an axe on his  
 ‘ shoulders, and fell trees: here they lie, and the priests, if they can,  
 ‘ may replant them. They may perhaps stick them in the ground,  
 ‘ but they will never grow.” Yes, they will grow, and brave the  
 ‘ fury of tempests; because they have been planted not by priests  
 ‘ but by the hand of God. The Scriptures and the Church will  
 ‘ stand and support each other, till time shall be no more. The  
 ‘ true Faith has been preserved from Adam through all succeeding  
 ‘ generations, and Antichrist himself will not be able to destroy it.  
 ‘ *My Word shall not pass away,* says our divine Master. As we  
 ‘ have repeatedly proved this assertion in the foregoing notes, which  
 ‘ are already perhaps too copious, we shall refer the more inquisi-  
 ‘ tive reader to the remarks of Dr. Worthington on the six ages,  
 ‘ in the Douay Bible.’

All the notes to the Old Testament were supplied by Mr. G. L. Haydock. [I have the original MS. from which the work was printed, in his own handwriting, in five small but closely-written volumes.] His diligence was unwearied; yet he found the greatest difficulty in keeping the press from standing still: so that perhaps he did not always select his notes as judiciously as he would have done if more leisure had been allowed him. In a few instances he introduces allusions to topics and persons of ancient or modern times, not always pertinent to his subject, nor strictly justifiable. See instances at Genesis xxxviii. 8. Exodus iv. 17; xiii. 9. Numbers xxviii. 11. Deut. iii. 11; xvi. 22; xxiii. 17. Joshua iii. 6. Judges xvi. 16; xvii. 13. 1 Kings iii. 22. 3 Kings vi. 38. 4 Kings vi. 6. 2 Chronicles xxix. 36. Psalm ii. 12; cxviii. 46. Daniel xii. 7. &c. For these he was occasionally taken to task by some of his brethren,

who seemed more disposed to find fault with his labours than to share and lighten them.

The notes to the New Testament were compiled by Mr. Rayment, Mr. Robinson, and others; those *written* by the former being designated by the letter A, or, occasionally, without any reference. Those selected from various interpreters and commentators were abbreviated, as in the Old Testament.

It turned out eventually, that all the anxiety and pains bestowed upon this work during many years by Mr. G. L. Haydock added nothing to his finances, but on the contrary entailed on him a loss of more than a hundred pounds. An abridged edition of it was published, at Dublin, in two octavo volumes, in 1822-24: and a more elegant and complete one in 4<sup>o</sup>, at Glasgow, in 1845-48. A new one has recently been published at London, under the care of the Rev. Dr. Husenbeth, in which the notes are reduced: and another is in course of publication, at New York, in the United States.

Besides his labours on the preparation of this Bible, Mr. G. L. Haydock composed a *Paraphrase of the Psalms*, in the years 1805 and 1806. In a letter to his brother (which was printed and circulated) dated 1811, he expresses an intention of publishing the Paraphrase, as an accompaniment to some 'Biblical Dissertations,' which it was proposed to print as a supplement to the Bible when finished. This design was not carried into execution. The author's manuscript is now in my possession. It consists of four small quarto volumes, entitled, 'The Psalms and Canticles in the 'Roman Office, paraphrased and illustrated, with some choice observations of F. de Carrieres, Calmet, Rondet, &c. by Geo. Leo Haydock.'

Vol. I. contains The Advertisement, and numerous Dissertations.

Vol. II. The remainder of the Dissertations; and Psalms i. to lxi.

Vol. III. Psalms lxiii. to cxxxvi.

Vol. IV. Psalms cxxxvi. to cl. Canticles from the Old Testament; Ditto from the New Testament; Te Deum; The Creeds; The Catholic Faith explained; De Matrimonio.

I have, besides the above, two volumes, which appear to contain the author's first draught of the notes &c. to be added to his Bible. The first contains a Chronological Table of Genesis, extracted from Abp. Ussher's Annals: a Preface to Genesis, chiefly from Calmet, much longer than that which appears in the printed edition; and

Notes upon Genesis, chapt. i. to chapt. xxvi. 4. These Notes are much more full and copious than the printed ones. Vol. II. comprises Notes on the remainder of Genesis; a long Preface to Exodus: the Canonical Books arranged in Alphabetical order: a List of the most famous Interpreters, and of 'the authors, 'whose names occur most frequently in this work; with the years 'of their death.' 'A more particular account of the original 'authors of this English version, and of those whose remarks have 'been chiefly consulted.' 'A method of discovering what Hebrew 'letters are designated in this work by corresponding characters 'in the English and other modern languages.' A Dissertation on Genesis xi. 1. On the situation of Ophir, &c. &c. I am not aware whether Mr. Haydock proceeded farther on this ample scale.

He likewise wrote a 'Treatise on the various points of difference 'between the Roman and Anglo Catholic Churches;' which is still in existence: and it is probable, from his studious and literary habits, that his pen was frequently employed during the years of his continuance at Penrith. But upon this point I am not able to give any certain information.

#### 1811-13.—OSWALD SYERS' BIBLE. *fol.*

I mentioned above, at p. 85, that Thomas Haydock of Manchester, after announcing his design of printing a Bible with very copious notes, and making large preparations for it, suddenly quitted England and established himself in Dublin.

The Priests of Manchester and its neighbourhood, finding their flocks generally disappointed in their expectation of that Bible, persuaded Oswald Syers, a printer and bookseller of that town, to undertake the publication of an edition, and promised him their assistance towards the work. Syers applied to Dr. Gibson, the Vicar Apostolic of that District, for his approval and patronage: the Bishop gave him permission to dedicate the work to him, and wrote as follows; 'I have received your letter relating to the 'printing of the Douay Bible and Rhemes Testament, and I with 'pleasure give you my Approbation. It will be an expensive undertaking. The correcting of the press must be most carefully attended 'to: if this point be secured, I sincerely wish good success to you 'and your undertaking.' (Prospectus.) Accordingly, the Rev. Thos. Sadler and the Rev. Edw. Kenyon were engaged to correct



the press. In April 1811 fourteen Priests certified their approval of the work, as exhibited in its first number, and their resolution to support it; and the Numbers were advertised to be for sale at the residences of the priests, through most of the principal towns of the North of England.

Haydock, hearing of Syers' movements, found that he had no time to lose in reestablishing his influence and recovering his friends: he issued his first number as quickly as possible, in a larger and more imposing form than Syers'; and wrote to expostulate with Bishop Gibson, for transferring his promised patronage to a rival. The good Bishop excused his conduct, by stating that he supposed Haydock had given up his intention of publishing in Manchester: but finding that the public feeling was divided, and that parties ran high on both sides, he left it to the two printers to settle the matter between them; and in the end, his name was withdrawn from Syers' edition: nor indeed does it appear on the face of that of Haydock.

The Bible was commenced in March 1811, and was finished in 1813; which last date is on its titlepage. It is in a small folio, of middling execution, with some indifferent engravings. It bears no Approbation of any living Ecclesiastical Authority; nor any Preface, or other introductory matter, to explain the principles adopted in this edition, or the sources from which the Annotations are derived.

The Text appears to agree with that of Dr. Challoner: and in the New Testament it rather follows his early editions, 1749 and 1750, than his later ones, of 1752, &c.

The Notes to the *Old* Testament are Dr. Challoner's, with some additional ones taken from Dr. Troy's Bible, 4<sup>o</sup>, Dublin, 1791. The Notes to the *New* Testament are simply those of Dr. Witham, taken from the Douay edition of 1730; with occasional changes of expression, to suit the difference between the two Texts.

I do not know what number of copies was printed: but suspect that the work had but a limited circulation: in fact, while Haydock's editions are constantly to be met with, Syers' Bible has already become a very scarce book, and is seldom seen.

#### 1812.—NEW TESTAMENT. 12<sup>o</sup>. *Newcastle on Tyne*.

In this year appeared a New Testament, printed in a convenient form, in a provincial town of England, Newcastle on Tyne,—which

is deserving of particular notice. Its editor, (as we learn from the Rev. Mr. Gandolphy's first Letter to Bishop Marsh, printed in 1812,) was a Priest of Newcastle, the Reverend John Worswick. His chief object was, to supply his flock with a cheap edition: and in appearance his Testament exactly resembled many previous editions,—bearing the same title as those by Dr. Challoner; with the usual 'Admonition,' Pope Pius VIth's Letter, and the 'Approbations' of Rhemes, of Douay, and of Challoner's first edition. The book was certainly printed from the Testament of 1752: but yet it differs from its *Text*, in several hundred places, and some of those variations are considerable: in fact, it differs from all previous and all subsequent editions. In some passages, the Editor has added words of his own, within brackets: as in Matthew v. 47. "what do "you more [than others]?" vi. 18. "will reward thee [openly]." xiii. 4. "some [of the seed] fell by the way side." xiii. 12. "shall be "taken away even that which he hath [seemingly]." xvi. 7. "But "they thought within themselves, saying, [This he says] because "we have taken no bread." 22. "Peter taking him [aside] began "to rebuke him," &c. &c. He translates Matthew iii. 8. "Bring "forth therefore fruit worthy of repentance:" uses 'passover' instead of 'pasch;' 'cup' for 'chalice;' and frequently 'elders,' instead of 'ancients.' I noticed 145 variations from the edition of 1752 in S. Matthew: 41 in Mark: 108 in Luke: 45 in John: and 56 in the Acts. There are also great differences in the *Notes*: several new ones are inserted: several of Bp. Challoner's, *especially the more offensive ones*, are omitted; and others are changed.

But one very remarkable feature of this edition is, that during the progress of the work the Editor either wholly changed his views, or was compelled by some 'outward pressure' of authority to alter his course: for *no such variations as those which I have mentioned occur after Romans chapter 3*. From thenceforth, the character of the book is entirely altered; and it becomes, both in Text and Notes, an exact reprint of Challoner's Testament of 1752. The word 'Passover' is no more used; nor 'cup' instead of 'chalice:' the brackets are discarded, and the usually supplied words, and the quotations from the Old Testament, are printed in the *Italic* letter. No note differs from Challoner's, after Acts xvii. 11. It has the Table of Controversies, and of Epistles and Gospels, precisely agreeing with the edition of 1752.

The following are a few of the renderings which, I believe, are

peculiar to this edition.—Matthew i. 18. “His mother Mary having been betrothed to Joseph.” 19. “had an intention to put her away privately.” v. 37. “But let your speech be yes, yes; no, no.” vi. 27. “which of you, by anxious thought, can add, &c.” ix. 13. “I am not come to call the just, but sinners to repentance.” 15. “Can the children of the spouse mourn, as long as the spouse is with them?” 23. “the minstrels and multitude making a noise.” 24. “He said, withdraw, for the girl is not dead.” xiv. 2. “Therefore mighty works are done by him.” xviii. 28. “he laid hold of him by the throat.” xxii. 19. “And they offered him the coin.” xx. 2. 9. 11. 13. “a certain piece of money.” xxiii. 16. 18. “is bound.” xxv. 8. “our lamps are going out.” 63. “But Jesus was silent.” 69. “But Peter sat without in the Cove.” xxvii. 3. “Then Judas (&c.) relenting, brought back—.” 9. “whom they bought of the children of Israel.” 20. “they should ask Barabbas, and make Jesus perish.” Mark ii. 21. “a piece of undrest cloth.” iii. 29. “shall not have forgiveness for ever, but shall be liable for an everlasting offence.” v. 15. “sitting, clothed, and sound in his judgment.” vi. 14. “and therefore mighty works are wrought in him.” viii. 33. “reprehended Peter.” xii. 15. “bring me a coin.” Luke ii. 8. “shepherds guarding in the fields.” 49. “that I must be about the concerns of my Father.” vi. 32. “what merit have you.” viii. 23. “they were filling [with water].” 45. “the multitude is pushing and pressing thee.” ix. 49. “because he followeth not [thee] with us.” xi. 41. “But yet [of] that which remaineth give alms.” 53. “and to perplex him in discoursing about many things.” xii. 50. “And I am to be baptised with a baptism.” xiii. 9. “It may even bear fruit, but if not—.” xiv. 35. “It is neither of use to profitable land.” xv. 17. “And entering into himself, he said.” xix. 26. “even that which [in appearance] he hath.” xx. 18. “it will crush him to pieces.” 24. “Shew me a piece of the tribute money.” 26. “And they could not find fault with his words.” 47. “who making a pretext of long prayer devour widows’ houses.” 70. “And he said, You say it, for I am.” xxiii. 15. “nothing is done to him [as if he were] worthy of death.” John v. 39. “Ye search the Scriptures.” xxi. 15. “Feed my sheep.” Acts vii. 26. “and reconciled them to peace.” xvii. 18. “He seemeth to announce new gods.” xxvi. 11. “I prosecuted them.”

I believe that the book has never been reprinted: nor does there appear any probability of its ever being done hereafter.



1814.—NEW TESTAMENT. *Dublin*, 12°.

In this year appeared a republication of Dr. Challoner's Testament, at Dublin, copied from the Edinburgh editions of 1797 and 1804.

1815.—NEW TESTAMENT. *London*.

In this year we meet with a publication, brought out under novel and extraordinary circumstances; namely, a New Testament carefully prepared and issued by a *Roman Catholic Bible Society*.

As this is, I believe, a solitary instance of such an Institution in England; and very little appears to be generally known about its origin and proceedings; I have ventured to enter at some length into its history, and to state a few curious particulars, gathered from the writings of Bishop Milner, and from a very scarce and interesting pamphlet, entitled, 'Correspondence on the formation, objects, and plan, of the Roman Catholic Bible Society; including Letters from the Earl of Shrewsbury, Lord Clifford, Right Rev. Bishop Poynter, Rev. Peter Gandolphy, Anty. Rich<sup>d</sup>. Blake, and Charles Butler, Esq<sup>rs</sup>. With Notes and Observations, exhibiting the genuine principles of Roman Catholics.' London, printed for Seeley; Hatchard; Black, Parry, & Co; and Stockdale; 1813. pp. 92. 8°.

About the beginning of the year 1813, some gentlemen in London, having been made aware of the great scarcity of copies of the Scriptures among the Roman Catholics, particularly in Ireland, formed a design of supplying that deficiency to a certain extent, by reprinting the Douay Bible and Rhemish Testament without notes, and distributing them, either at a low price, or gratuitously, as might appear most advisable. They judged it best to commence with the *New Testament*: and with that view issued, on January 12th 1813, a Prospectus, headed 'THE CATHOLIC FUND, established for the sole purpose of printing the Rhemish version of the New Testament, and dispersing it gratuitously, or at a low price, among the Roman Catholics in the United Kingdom.' The Prospectus states, 'it is now proposed to reprint, most faithfully and correctly, their own Rhemish translation, without note, comment, or addition, excepting that the Letter of Pope Pius VI. to the

‘ Archbishop of Florence, and the Approbation of the English Colleges of Rheims and Douay, always prefixed to this version, will also be reprinted. . . . When the sum collected shall amount to £500, an edition proportionate to that sum will be immediately commenced.’

Two days after this prospectus had appeared, Mr. William Blair, an eminent surgeon, residing in Bloomsbury Square, London, one of the secretaries, was made acquainted that the Rev. Peter Gandolphy, a Roman Catholic priest, had published ‘ A Congratulatory Letter to the Rev. Herbert Marsh, D. D. &c. on his judicious Inquiry into the consequences of neglecting to give the Prayer-book with the Bible;’ (London 1812.) in which he had said, ‘ If any of the Bible Societies feel disposed to try our esteem for the Bible, by presenting us some copies of a CATHOLIC VERSION, WITH OR WITHOUT NOTES, we will gratefully accept and faithfully distribute them.’ Mr. Blair therefore wrote to Mr. Gandolphy, hoping ‘ to be informed that the plan proposed would meet with the full approbation of the Roman Catholic Clergy in general.’ Mr. Gandolphy made a few alterations in the Prospectus which was sent to him; and advised Mr. Blair to send copies of it, so altered, to the Roman Catholic Bishops in Ireland.

It appears, that this movement on the part of some Protestant gentlemen stirred up the activity of the ‘ Catholic Board,’ then sitting in London and anxiously engaged about a Petition to be presented to the House of Commons for ‘ Catholic Relief.’ The following minutes of its proceedings were forwarded by Lord Shrewsbury to Mr. Blair :

‘ Board at the Earl of Shrewsbury’s, Monday, March 8th, 1813.

‘ The Lord Clifford in the chair.

‘ Resolved, I. That this Board are of opinion that it is highly desirable to have a subscription entered into by the Roman Catholics of Great Britain, for the purpose of promoting a *gratuitous* distribution of the Holy Scriptures.

‘ II. That a Committee for carrying the above Resolution into effect be appointed at the next meeting of the Board, to be held at the house of the Earl of Shrewsbury, on Saturday next, the 13th inst.’

‘ Board &c. Saturday, March 13th, 1813.

‘ Resolved, I. That a Committee be now appointed to prepare a plan for promoting the distribution of the Holy Scriptures, agree-

ably to the Resolution entered into at the last meeting of the Board.

II. That the Committee do consist of seven persons.

III. That the Right Rev. Dr. Poynter, by himself or deputy, be one of those persons, and that the remaining six be now appointed by ballot.

*Committee appointed.*

1. Right Rev. Dr. Poynter. 5. Anty Richard Blake, Esq.

2. Right Hon. the Lord Clifford. 6. John Menzies, Esq.

3. Hon. Robert Clifford. 7. James Kiernan, Esq.

4. Sir John Throckmorton, Bart.

IV. That the Letter from Mr. Blair to the Rev. Mr. Gandolphy be referred to the Committee, and that the Committee be empowered to communicate with Mr. Blair on the subject of that Letter.

V. That no Resolution of the Board be acted upon, unless it has been proposed at one meeting and confirmed at a subsequent one.

VI. That a General Meeting of the Board of the Catholics of Great Britain be appointed for an early day in the month of May next, at the Free Masons' Tavern.

VII. That the Board do meet at the Earl of Shrewsbury's, on Saturday next, the 20th inst., at twelve o'Clock precisely.

Board &c. Saturday, 20th March, 1813. The Lord Clifford in the chair.

Resolved, I. That the Resolutions of the last Board be confirmed.

[The other Resolutions relate to the political business then going on in the House of Commons.]

Adjourned to Saturday, the 27th inst.

Board held at the Earl of Shrewsbury's, Saturday, March 27th.

The Lord Clifford in the chair.

The following, being the First Report of the Committee appointed to prepare a plan for promoting the distribution of the Holy Scriptures, was read:

*To the General Board of the Catholics of Great Britain.*

The Committee, to whom it was referred by the Board to prepare a plan for promoting the distribution of the Holy Scriptures amongst the Roman Catholics of Great Britain, beg leave, in con-



‘sequence of such reference, to propose the following Laws and Regulations<sup>h</sup> for the above purpose :

‘*Laws and Regulations.*

‘I. That a Society be formed *from among the ROMAN CATHOLICS of GREAT BRITAIN*, for the purpose of facilitating the distribution of the HOLY SCRIPTURES, and particularly the NEW TESTAMENT, amongst the poor of the Catholic Communion ; and that the same be denominated “THE ROMAN CATHOLIC BIBLE SOCIETY,” and do consist of such persons as shall be subscribers thereto, of one guinea and upwards annually.

‘II. That the Vicars Apostolic of Great Britain be respectfully invited to become the Patrons of the said Society.

‘III. That the business of the Society be conducted and managed by the Patrons, a President, twelve Vice-Presidents, a Treasurer, a Secretary, and a Committee consisting of twenty-five members, besides the officers, to be chosen by the Subscribers (five of whom to be a *quorum*), at a meeting to be called for that purpose.

‘IV. That as the objects of the Society can only be effected by the generous and zealous support of the Catholics of Great Britain, it is expedient that Subscriptions be earnestly and generally solicited for that purpose ; the Subscribers to be classed as follows :

‘A Subscriber of one Guinea annually, to be deemed a Member.

‘A Subscriber of ten Guineas at any one time, to be a Member for life.

‘A Subscriber of three Guineas annually, to be a Governor.

‘A Subscriber of thirty Guineas at one time, or who shall by one additional payment increase his original subscription to thirty Guineas, to be a Governor for life.

‘All Governors to be entitled to attend and vote at the meetings of the Committee.

‘V. That the Committee shall appoint all officers, and shall have the superintendance and management of the Funds of the Society : their meetings to be held as they amongst themselves shall appoint : the minutes of their proceedings, together with the Laws and Regulations of the Society, to be entered in a book kept for that purpose : and to make a report of their proceedings

<sup>h</sup> These LAWS AND REGULATIONS OF THE ROMAN CATHOLIC BIBLE SOCIETY were printed on the boarded

covers of the Society's Testament, issued in 1815, both in the 8<sup>o</sup>. and 12<sup>o</sup>. copies.

‘ at the Annual Meeting of the Society ; which meeting is to be held some day in the month of May, as shall be found most convenient, and after due notice.

‘ VI. That an address to the Catholics of Great Britain be prepared, explanatory of the views and objects of the Society, and soliciting their support.’

It was then resolved,

‘ I. That the Board do approve of the Report, just read, of the Bible Committee.

‘ II. That the Bible Committee be empowered, if they judge it expedient, to extend the object of the proposed subscription to the distribution of approved books of religious instruction and devotion, in case hereafter the funds should admit of this extension.

‘ III. That the Bible Committee be also empowered to distribute the plan and address, and issue letters, as they shall think necessary for the purpose of carrying the Resolutions respecting the formation of the Society into effect.

‘ IV. That the General Meeting of the Board of the Catholics of Great Britain be appointed for Thursday, the 13th May, &c.

‘ V. That the Board be now adjourned until Low Monday, &c.’

Although the Bible Committee was *empowered* to confer with Mr. Blair, upon the subject of co-operation with him and his friends, he was afterwards informed by Mr. Gandolphy and by Dr. Poynter, that upon further consideration they declined to do so, ‘ as it would be of no use, and could not lead to anything, as their plan was so different from Mr. Blair’s.’

The chief point of difference appeared to be, the printing of the New Testament *with*, or *without*, notes : and Mr. Blair, finding that there was no hope of the Roman Catholics agreeing to the latter plan, at length saw that *joint* agency was quite out of the question. He then addressed himself to the inquiry, whether if the Protestants themselves should print an edition of the Testament without notes, its distribution would be opposed by the Roman Catholic Clergy : and receiving what he deemed an evasive and unsatisfactory reply, he and his friends gave up the idea of providing such an edition ; and reported all the correspondence which had taken place, to a General Meeting of Subscribers to the ‘ Catholic Fund’ and other friends to the circulation of the Bible among Roman Catholics.

At that meeting, which took place on May 1st, 1813, one of the

Resolutions passed was this: 8. 'That a Committee be appointed to consider the expediency of carrying into effect the original proposal, to reprint the Rhemish version of the New Testament, *without Notes*; and, still further, to ascertain the progress of the English Catholic Board with reference to the object expressed by them, in their advertised Resolutions of March 8, 1813; and that such Committee be especially instructed to inquire carefully into the extent to which the Irish Poor are supplied with the Roman Catholic version of the Scriptures.'

A few days after that Meeting, the Rev. Mr. Gandolphy sent Mr. Blair a specimen page of a stereotyped New Testament, which the Roman Catholic Bible Society were then printing. This is copied at p. 39 of the very interesting and valuable 'Correspondence on the formation, objects, and plan of the ROMAN CATHOLIC BIBLE SOCIETY, with notes, &c.'" 8°. London, 1813.

The *Text* is taken *verbatim* from the edition of Dr. Challoner's Testament published at Edinburgh in 1804; which edition, Mr. Gandolphy had previously informed Mr. Blair, was to be followed, both in its text and notes; but Mr. Charles Butler subsequently declared, that it was 'yet uncertain what would be done in respect to Challoner's notes<sup>i</sup>.'

Eventually, it appears, the Committee changed its mind upon the subject: for the only edition which they actually did publish, in 1815, differed materially, both in Text and Notes, from that of 1804. It came forth in two sizes, a duodecimo and a handsome octavo volume, with the Title, 'The New Testament of our Lord and Saviour Jesus Christ: translated out of the Latin Vulgate: and diligently compared with the Original Greek. Stereotyped from the edition published by authority in 1749.'

It contains, properly and rightfully, the 'Approbation' prefixed to Dr. Challoner's first edition; a 'Historical Index, by which the Life of Christ is shewn in the concordance of the four Gospels;' and a Preliminary Address, written by Bishop Poynter<sup>j</sup>, the President of the Roman Catholic Bible Society, in the following words:

' ADDRESS.'

'THE ROMAN CATHOLIC CHURCH has at all times been attentive to preserve the precious deposit of the Holy Scriptures, and to impart the true word of God to the People.

<sup>i</sup> See a note, p. 104. post.

<sup>j</sup> Butler's Memoirs of English Catholics, IV. p. 513.



‘ The autographs, or original manuscripts, of the Scriptures are  
 ‘ not known to exist. The manuscript copies now extant, in He-  
 ‘ brew and Greek, differ in their readings one from another<sup>k</sup>, and  
 ‘ also from the text of various editions printed in those languages.  
 ‘ The Greek edition of the New Testament, printed at Oxford, 1675,  
 ‘ gives, out of divers manuscripts, about 12000 different readings.  
 ‘ Hence the editions of the Scriptures in Hebrew or Greek, from  
 ‘ which the Protestant translations are made, cannot be shewn to  
 ‘ be exactly conformable to the originals.

‘ Amongst the several translations of the Bible into Latin, which  
 ‘ were made, some perhaps in the time of the Apostles, and others  
 ‘ soon after, one version, called the *Italic*, was held in particular  
 ‘ estimation, and was preferred to all the others. As many various  
 ‘ readings were observed in the copies of this version, St. JEROM  
 ‘ was commissioned by Pope DAMASUS, in the 4th age, to correct  
 ‘ the translation of the Gospels by the original Greek. St. JEROM  
 ‘ accordingly corrected, first, the translation of the Gospels,—  
 ‘ afterwards, that of the rest of the New Testament, from the best  
 ‘ Greek manuscripts that could then be found. This Latin Vulgate  
 ‘ of the New Testament, with St. JEROM’s amendments, was much  
 ‘ esteemed by learned men, and was gradually brought into use in  
 ‘ the Western Church : as was also the Latin Vulgate of the Old  
 ‘ Testament, which consists partly of St. JEROM’s translation, and  
 ‘ partly of the old Vulgate or *Italic*, corrected by St. JEROM. This  
 ‘ Latin Vulgate of the Old and New Testament has been constantly  
 ‘ used in the service of the Roman Catholic Church, has been cited  
 ‘ in Councils, explained by Commentators, and from time to time  
 ‘ diligently revised.

‘ The learned CASSIODORUS<sup>l</sup>, in the 6th age, spared no labour  
 ‘ to have the faults corrected, which had crept into the copies of the  
 ‘ Vulgate, through the ignorance or negligence of transcribers:

‘ In the 9th age, the Emperor CHARLEMAGNE<sup>m</sup> engaged AL-  
 ‘ CUIN, and other learned men, to correct the *Errata*, which were  
 ‘ then observed in a number of written copies of the Latin version,  
 ‘ both of the Old and New Testament.

‘ LANFRANC<sup>n</sup>, in the 11th age, employed much time in correcting  
 ‘ the copies of the Vulgate.

<sup>k</sup> Kennicot’s ‘ Present printed He-  
 ‘ brew Text considered.’

<sup>m</sup> Capitul. Caroli Magni, p. 203.

<sup>n</sup> Mabillon. Tom. IX. Actorum, p.

<sup>l</sup> Cassiodorus de Instit. cap. 12, 13, 639.  
 14, 15.

‘ St. STEPHEN<sup>o</sup> of Citeaux, in the 12th age, with the assistance of his Religious, prepared and transcribed a very correct copy of the Vulgate, after having collated it with innumerable manuscripts, and consulted many learned Jews on the Hebrew Text.

‘ The Council of Trent<sup>p</sup>, without deciding anything concerning the Hebrew and Greek editions of the Scriptures, declared, that, amongst the Latin versions, the Vulgate should be held to be authentic. The Council ordered that a most correct edition of the same should be published.

‘ Learned men in most of the Universities, and in all parts of the Western Church, were employed by Pope SIXTUS V. and CLEMENT VIII. to revise the Latin Vulgate, and to collate it with the best copies of the Hebrew and Greek manuscripts and editions of the Holy Scriptures. From the result of the remarks and discoveries of these learned men, a corrected edition of the Latin Vulgate was published at Rome, by SIXTUS V. in 1590: another, more correct, by CLEMENT VIII. in 1592: and again, with some further amendments, in 1593.

‘ The most learned Protestants in biblical criticism, such as MILL<sup>q</sup>, WALTON<sup>r</sup>, and others, have professed the greatest esteem for the Latin Vulgate. It has been justly observed, that the Vulgate of St. JEROM is very ancient, and that it was made long before the divisions in religion that have taken place in the West: on which account, it must be acknowledged to be further removed from the suspicion of prejudice and partiality than any other version<sup>s</sup>.

‘ It is reasonable to suppose, that those Hebrew and Greek manuscripts, from which the Latin Vulgate was translated and corrected by St. JEROM in the 4th age, were more exact and conformable to the originals than any at present extant.

‘ From the above-mentioned corrected Vulgate, Catholic translations of the Old and New Testament have been published in almost all the modern languages of Europe.

o Ad calcem Tom. IV. Operum S. Bernardi.

p Concil. Trident. Sess. 4.

q Mill, Prolegom. p. 142.

r Walton. Prolegom. in Polyglott. ch. 10.

s ‘ Il n’y a pas de version, au jugement de Grotius, qui soit plus éloignée de toutes sortes de préjugés que la Vulgate, parce qu’elle est très an-

cienne et antérieure à tous les schismes d’occident.’ *Diction. Hist. de Feller.* art. *Jerome*.

*Grotius in annotationes suas in Veteri Testamento.* Vulgatum interpretem semper plurimi feci, non modo quod nulla dogmata insalubria continet, sed etiam quod multum habet in se Eruditionis.

‘ A translation of the New Testament into English was published  
 ‘ by the English College at *Rheims*, in 1582. The *Douay* Bible,  
 ‘ translated from the Vulgate, diligently compared with the Hebrew,  
 ‘ Greek, and other editions in divers languages, was printed at  
 ‘ Douay, in 1609. New editions of the same, revised and corrected  
 ‘ by Dr. Challoner, have been printed in England, Ireland, and  
 ‘ Scotland : two<sup>t</sup> are now in the press. Besides these, a translation  
 ‘ of the New Testament, with very useful notes, was published at  
 ‘ Douay, by Dr. WITHAM, in 1730.

‘ In the course of theological studies, in Catholic Universities,  
 ‘ and Colleges of ecclesiastical education, the Sacred Scriptures are  
 ‘ well read, and deeply explored. The Scriptures, together with  
 ‘ the perpetual tradition of the Church, are the pure source from  
 ‘ which the Minister of CHRIST derives the knowledge of Salvation,  
 ‘ which he is commissioned to impart to the people.

‘ In our Catholic Chapels, the Epistle and Gospel appointed for  
 ‘ the day are read to the faithful, by their Pastors, every Sunday.  
 ‘ The instructions delivered at the same time are frequently an  
 ‘ explanation of the sacred text that has been read ; and may in  
 ‘ general be regarded as an exposition of the principles and articles  
 ‘ of faith, and of the rules of morality, contained in the Bible.

‘ In order to direct the reader to a right understanding of many  
 ‘ obscure and difficult passages of the Scriptures, the English  
 ‘ Catholic translation is accompanied with explanatory notes, which  
 ‘ are extracted chiefly from the Commentaries of the Holy Fathers,  
 ‘ and shew the sense in which these passages have been always  
 ‘ understood in the Church.

‘ Surely the Sacred Scriptures have not been neglected in the  
 ‘ Roman Catholic Church, nor withheld from the Catholic Public.  
 ‘ Surely Scriptural truth has been faithfully preserved, and freely

‘ I am not certain *what* are the two editions of the Bible here alluded to, as being *then* in the press. Most probably, *one* of them was the 4<sup>o</sup> Bible published at Dublin in 1816, with the supposed sanction of Dr. Troy, the appearance of which led to a very curious correspondence, &c. (which may be seen in Rev. R. M’Ghee’s ‘Notes of the Douay Bible, &c.’ 8<sup>o</sup>. 1837.) Possibly the other was Haydock’s : or, it may be, that which was published at Manchester by Oswald Syers.—But I think

that both these latter were *completely finished* before 1815. Perhaps it was the folio edition executed at Liverpool in 1816 and 1817. Mr. Charles Butler, in a letter to Mr. Blair, dated 29th April, 1813, mentions that two editions ‘on large paper are now in the press [probably the folio editions of Haydock and Syers], and a third, on a ‘small type, has been lately printed.’ Quære, does he mean by this last, the Newcastle edition, issued by Mr. Worswick, in 12<sup>o</sup>?



‘ disseminated, by this most ancient and widely established Society.

‘ With a view of facilitating the means of religious instruction among the Roman Catholics of Great Britain, the ENGLISH CATHOLIC BOARD proposes to raise a fund, for the purpose of printing and circulating, at a very cheap rate, an approved edition of the Catholic version of the Sacred Scriptures in *English*, especially of the New Testament, with notes. It is moreover the intention of the Catholic Board, if the fund to be collected shall be found sufficient for the purpose, to extend its plan, and to provide means of supplying, for the benefit of the poorer Catholics, cheap editions of the most approved and useful books of piety and religious instruction.’

The superintendence of this edition was confided to the care of the Rev. Dr. Rigby<sup>u</sup>, afterwards Vicar Apostolic of the London District.

The Text, as was above stated, agrees with that of the edition of 1749. I have only detected a single slight variation, viz. at Philipp. ii. 7. All the Notes, which are not numerous, are Bp. Challoner’s; and with one exception (1 Corinth. vi. 12. from edit. 1752) are taken from his first edition, 1749. About twenty are wholly omitted. From many others the controversial parts, and the abusive expressions, are honorably withdrawn, agreeably to a Resolution of the Board, dated May 10th, ‘ That all such notes as are offensive to the just feelings of our Christian brethren be omitted.’ But this circumstance appears to have provoked Dr. Milner to remark, that ‘ almost every note of Bishop Challoner’s edition, *which was necessary for rendering the Testament safe in the hands of the ignorant*, was left out of the stereotype edition.’ (Supplemental Memoirs of English Catholics, p. 243.) From the beginning, that Prelate set his face most bitterly against the Society; and made no secret of his hostility. Indeed, he himself has repeatedly boasted of it, and has furnished us with so many interesting particulars of his opinions on that subject, that I copy some of them here from the work last mentioned.

He speaks, as if with horror, of ‘ so strange and unheard of an institution as that of a *Catholic Bible Society*, announcing in its very title a departure from the Catholic *Rule of Faith*.’ After abusing the British and Foreign Bible Society for their exertions,

<sup>u</sup> Butler’s Essays, p. 210.

he asserts that ‘never was impiety and blasphemy so ripe among the people as at the present day, while the records of the courts of justice demonstrate that public crimes go on year by year, in proportion to the progress of the Bible Societies<sup>x</sup>, fourfold and even sixfold.’ &c. And proceeds, ‘How portentous a sight, then, must it have been to the pious and well-informed Catholics of the Continent, to see their English brethren (all of them at that time laymen) forming themselves into a Bible Society, for the avowed purpose of instructing the poor of their communion in their religion from the bare text of the Scripture?’

He mentions, that some of the Vicars Apostolic may have accepted the invitation to become patrons of the Society, ‘with the view of keeping it in order:’ but that *he* had rejected the repeated overtures which had been made to him; and refers to his sentiments as recently made known in a printed—but not *published*—charge to his clergy: in which he solemnly warns them, to have nothing to do with such societies, nor to countenance the distribution of Bibles and Testaments among the very illiterate persons of their congregations. [He reprints a portion of that charge, in the Appendix.] He laughs at the small results of the Society’s labours: ‘yet all this mighty preparation ended in the production of a small stereotype edition of the New Testament, without the usual distinction of verses, and almost without notes<sup>y</sup>. It was the most incorrect edition of the Testament that, perhaps, ever was published. It was spurned at by the Catholics, who scarcely bought a copy of it. . . . In conclusion, the stereotype Testament became a bankrupt concern, and the plates of it are supposed to have been sold to the pewterers.’ pp. 239–244.

<sup>x</sup> I am sorry to find Dr. M’Hale lending his countenance to so unfounded and preposterous an assertion. The following occurs in the Report of his examination before the Commissioners of Irish Education Inquiry, in 1825: ‘I had also in view an observation of Dr. Milner, which he illustrates by particular references to the History of England, and to the Calendar, that crime seems to have multiplied in proportion to the ascendancy of Bible Societies.’

Q. ‘Do you yourself believe that proposition to be true?’

A. ‘I have no doubt of it: it is a

matter susceptible of all the clearness of mathematical calculation.’

Q. ‘Which do you think it, a concomitant circumstance, or a consequence flowing from the institution of those Societies?’

A. ‘It is a coincidence which is a curious one. I will not say it is a consequence flowing from it, though I believe that if Bible Societies were to prevail in this country, and to supplant the ancient religion, that crime would multiply in the same extent.’ [Eighth Report, p. 298.]

<sup>y</sup> ‘A serious difference is understood to have taken place in the Board, re-

He gives vent to the same virulence, in a favourite organ, 'The Orthodox Journal,' (a periodical conducted by a coarse and violent man, Wm. Eusebius Andrews, a devoted tool of Dr. Milner,) in the following terms: 'The Catholic Board set on foot that strange and unheard of Institution in Church history, a *Catholic Bible Society*; the first acts of which were to resolve "that it is expedient to instruct the Catholic poor by distributing the Scriptures among them, and that a Committee be appointed to carry this plan into effect."

[Dr. Poynter, Vicar Apostolic of the London district, insisted that notes should accompany the New Testament to be issued by the Board. Mr. Charles Butler was of opinion, that they might be dispensed with on this occasion.] 'In conclusion, this difference was compromised by a resolution of the Board, that no notes should be published "offensive to the just feelings of any of our Christian brethren." You will readily conceive how impossible it was to act up to that resolution, so as to guard our flocks against the misinterpretations of the sense and corruptions of the Text, practised at all times against the true religion by the poor benighted "Christian brethren" here alluded to.' &c. 'Its boasted stereotype New Testament, at the same time that it betrayed the Catholic truth in its *mutilated* notes, and in its fraudulent adoption of Dr. Green's and Dr. Walton's Approbation of Bishop Challoner's *faithful* notes, was proved to abound with the most numerous and gross errors: hardly a copy of it could be sold; and, in the end, the plates for continuing it have been of late presented by an illustrious personage, into whose hands they fell, to one of our Prelates, [qu. Dr. Collingridge?] who will undoubtedly employ the cart-load of them for a good purpose, as they were intended to be, by disposing of them to some pewterer, who will convert them into numerous useful culinary implements, gas-light pipes, and other pipes.' (Orthodox Journal, Vol. VII. pp. 9-11.)

Similar abuse was continually scattered abroad through various

specting their stereotype Testament. Mr. Charles Butler contending that it ought to be published without any notes, the London Vicar Apostolic [i. e. Dr. Poynter] insisting that there should be notes. A compromise seems to have taken place on the subject, at the meeting of May 10; when it was resolved, that "all such notes as

are offensive to the just feelings of our Christian brethren be omitted." In consequence of this, almost every note of Bishop Challoner's edition, which was necessary for rendering the Testament safe in the hands of the ignorant, was left out of the stereotype edition.'



channels, both by Dr. Milner and his tool, W. E. Andrews. I subjoin one more specimen, in the following extract from the *Antijacobin Review*, Vol. LIII. p. 396: ‘Extract from a letter of an English Catholic Pastor,’ dated Whitwick, 5 Nov. 1817. ‘I am aware, Sir, that there are Catholic Lawyers in Lincoln’s Inn, and other Catholics elsewhere, who wish to explode the Douay Bible and Rheims Testament, because Protestant Biblemongers hate them; and who, in compliment to the latter, have lately stereotyped and published an edition of the Testament full of blunders, in which every note of the former that was distasteful to the bigotted Protestants is carefully expunged: but I see with pleasure that this edition is despised and rejected by the Catholic public, and remains a dead weight on the hands of its publishers, who themselves are so far ashamed of their work, that they suppress their own name, and ascribe it to a person, who being dead cannot clear himself of the imputation, the late Dr. Rigby. And what have they got by their attempt to substitute their wretched stereotype to the old and honest Rheims Testament? Let the examination of Charles Butler Esq., published by these Bible-mongers, on purpose to disgrace him, attest.’

This letter was written professedly on the subject of Dr. Troy’s edition of the Bible, with the Rhemish notes, at Dublin, in 1816. 4°.

I make no remark upon the spirit exhibited in the foregoing observations: but am happy in being able to state, that Dr. Milner’s unworthy exultation over the supposed fate of those stereotype plates was premature and groundless; as I have discovered that they were again used, for another handsome edition of the Testament, published in London by Samuel Bagster, in the year 1823; which book is still in circulation.

Dr. Milner asserts, that it would be a portentous sight to the Catholics of the Continent, to see their English brethren forming themselves into a Bible Society. But there appears very little reason for his affected surprise and great wrath upon this subject: for it was notorious, and must have been especially well known to *him*, when he wrote that work (in 1820), that Roman Catholic Bible Societies had been established at several places on the Continent of Europe. For instance, one was instituted at PARIS, so long ago as the early part of the last century. It published several editions of the New Testament, for cheap distribution: and in the preface to one of these, printed in 1731, may be seen an account of the Society; an English version of which is given in ‘The Chris-

‘tian Observer,’ for December 1815. [Owen’s ‘History of the British and Foreign Bible Society,’ II. p. 573.]

In 1805 or 1806, another was established at RATISBON, under the auspices of the Rev. M. Wittman, director of the Ecclesiastical Seminary. It prepared a new Translation of the New Testament into German, from the Original Greek, and published it, *without note or comment*, in 1808. Subsequently, two large editions of the entire Bible were issued. Before the year 1818 Wittman had distributed sixty thousand copies of the German New Testament. [Owen, I. p. 173.]

In 1814, the Roman Catholic Clergy in HANOVER joined in forming a Bible Society: and their leader declared, ‘that he rejoiced in the opportunity of uniting in so glorious a cause; and he was decidedly of opinion that the Scriptures should be put into the hands of every class of persons, and even the poorest and meanest should have it in his power to draw Divine instruction from the fountain-head.’

There was a Roman Catholic Bible Society in RUSSIA, in 1814, or before it. And in that year the Archbishop of Mohilew published a pastoral letter in approval of it. That step of his highly offended the Pope; who on September 3rd, 1816, launched forth an angry Rescript, censuring the Archbishop for having given encouragement to the circulation of the Scriptures. [Owen, II. p. 429.]

In 1816, a similar Society was in operation in POLAND. Upon hearing of it, the Pope sent a Rescript to the Archbishop of Gnesn, its bitter enemy, commanding him to oppose and put down Bible Societies. [Owen, III. p. 302.] This latter Rescript bears date June 29th, 1816.

Some of the Roman Catholic Clergy in England were greatly annoyed, that those Rescripts should have become publicly known in this country, at an unseasonable moment, when they were anxiously seeking relief from the British Parliament.—And one of their mouth-pieces, Mr. W. Eusebius Andrews, went so far as to assert, [in the ‘Gentleman’s Magazine,’ Vol. lxxxiv. part ii. p. 594, and in the ‘Orthodox Journal,’ Vol. v. p. 152, &c.], that both documents were forgeries! They are reprinted in Latin and English in Nos. I. and III. of the ‘Antibiblion, or Papal Tocsin,’ 8°. London, 1817: and, in English only, in ‘Blair’s Letter to Wilberforce,’ 1819. p. 128–137.

Besides the *Societies* above-mentioned, many Individuals of the

Roman Catholic Clergy on the Continent exerted themselves most laudably in spreading the knowledge of the Scriptures among their flocks. Of these, I may specially name Baron Von Wessenberg, Vicar General of the Roman Catholic Bishop of Constance in Switzerland; who gave his countenance and aid most liberally towards the dissemination of the Scriptures among all the subjects of his spiritual jurisdiction.

M. Gossner, of Munich, translated the New Testament into German, and published several editions of it.

The long and zealous labours of Dr. Leander Von Ess, Professor of Theology in the University of Marburg, in the holy cause are too well known to need repeating here. *He* also made a translation of the New Testament into German; and dispersed numerous editions of it, notwithstanding all the attempts of Rome to impede him. He received warm encouragement and support from M. Antony Reininger, the Pro-Vicar of Baron Von Wessenberg.—Von Ess states, that he had the satisfaction of finding that the scruples of Roman Catholics—even of Priests—against the perusal of the Bible were gradually giving way. [Owen, II. p. 229.]

Within four years, up to 1821, he had distributed more than three hundred and ninety thousand copies of his German Testament among them. [Report of Hibernian Bible Society, 1821. p. 28. 96.] ‘Upwards of one hundred and twenty thousand copies of the three German Testaments, by Von Ess, Gossner, and the Ratisbon Bible Society, have been printed [in 1815]: other Catholic editions of the whole Bible or the New Testament have appeared, and obtained a considerable circulation. Several Catholic bishops, deans, doctors of Divinity, and priests, publicly recommend the devout reading of the New Testament, from the pulpit, the professor’s chair, and the press. They also personally put it into the hands of Bible Societies, and collect money from their connexions<sup>z</sup>.’

While all these movements in the religious world were publicly going on, in different parts of Europe, could bishop Milner alone have remained in ignorance of them? or could he be surprised, that intelligent and highminded Roman Catholics in England should be

<sup>z</sup> ‘A Parish Priest in Bavaria voluntarily gave a donation of seven hundred florins (upwards of seventy pounds sterling) to the Ratisbon Institution; subscribing at the same

time for a large number of Testaments, in order to supply every individual cottage in his parish.’ [Owen, III. p. 71.]



imbued with a similar spirit of liberality, and desire to place their own countrymen on an equality in this respect with those of the same classes in *other* nations?

We are not to be surprised, that the Bishop, who thus wished to keep his own Laity in ignorance of the Word of Inspiration, should speak with bitterness of a Society of Protestant gentlemen, who had desired to join their Roman Catholic brethren in the circulation of the Bible. See his scornful remarks, at p. 244 of his ‘Supplementary Memoirs:’ ‘defeated in their primary object which was ‘to get the Catholics, and especially the Catholic Clergy to co-operate with them, in *substituting the dead letter of the Text* for the *living voice of the Pastors, which manœuvre they knew to be the ready means of undermining the Catholic Faith*, they had recourse ‘to another device, &c. &c.’ We do not find St. Paul so exclusively trusting to the *living* commentator, as to be alarmed lest the ‘*dead letter* of the Text’ should ‘*undermine the Catholic Faith*.’ On the contrary, *he* calls that Text ζῶν καὶ ἐνεργῆς, ‘living, and full of energy,’ “sharper than a two-edged sword, piercing even to the “dividing asunder of soul and spirit, and of the joints and marrow, “and a discernor of the thoughts and intents of the heart.” (Hebrews, iv. 12.)

It is gratifying to find, that *not all* the Roman Catholic Clergy viewed this Society with dislike and fear. The Rev. G. L. Haydock, whose labours I have detailed above, published a letter in the first Volume of the *Orthodox Journal*, in 1813, in which he approves the idea of a Roman Catholic Bible Society, and is very glad to hear of their design to publish the New Testament.

But that excellent intention quite throws Dr. Milner off his guard; makes him lose his temper, abuse his brethren, and contradict himself. At first, he believed that a Testament was to be published without *any* notes at all: ‘Copies of a considerable part ‘of the New Testament *without Notes* have already (viz. Sept. 18th, 1813) been exhibited in several parts of England and Ireland.’ [*Orthodox Journal*, I. p. 128.] Soon afterwards, he changes his tone, and says, that it would have been much better to have *no notes* in the Society’s New Testament, than such as they have given. [ibid. p. 179.]

He is especially angry with his fellow Vicar Apostolic Dr. Poynter, for joining the Society and superintending the Testament: and in fact he himself established a ‘Catholic Tract Society,’ in

August 1815; probably in opposition to the Roman Catholic Bible Society. [ibid. III. p. 313.]

I may add, in conclusion of this long and rambling account, that the Testament of 1815 has been reprinted, at least three times, since all these heavy denunciations were sent forth against it.

#### 1816-17.—BIBLE. *Liverpool, Folio.*

Dr. Gibson, Vicar Apostolic of the Northern District, had been applied to, as we have already seen, to sanction two editions of the Bible, published at Manchester by rival printers, between 1811 and 1814.—In the year 1816 another edition was projected and begun at Liverpool, in the same costly and inconvenient folio size; and was finished in 1817, bearing on its titlepage, that it was published with his sanction. It contains the ‘Approbations’ of the Douay Bible of 1609; and those of the New Testaments of 1582, 1600, 1749, and 1810. This Bible differed in its component parts, both from Haydock’s and Syers’ editions.

The Text is taken from Bishop Challoner, in the *Old* Testament: and almost without exception in the *New* Testament, from his later editions.

The Notes exactly agree with those of Dr. Challoner in the edition of 1772.

In 1822-3 the same publishers, Fisher and Co., issued what they called ‘a second edition’ of this Bible, ‘revised and corrected, at the ‘Caxton press in *London*.’ And in 1829 another, put forth under the sanction of Dr. Bramston, then Vicar Apostolic, calls itself ‘the third edition.’ All three are in large folio; the last of them is very handsomely executed.

#### THE 4<sup>o</sup>. BIBLES OF 1816 AND 1818.

Few modern publications have excited more general attention, or have led to more ample discussion and controversial remark, than the two editions of the Bible printed at *Cork* and *Dublin*, under the sanction of Dr. Troy and other Roman Catholic Bishops, by Coyne and Mc Namara. At the time, their publication was enveloped in considerable mystery; and even now, there are a few points connected with them not fully cleared up. But I be-

lieve, that the main features of the transaction will be found to be nearly as follows :

In the year 1813, James A. Mc Namara, a bookseller of Cork, issued proposals for publishing a new edition of the Douay Bible and Rhemish Testament; and, to render it more complete, the whole of the old Rhemish Notes were to be inserted.

There is little doubt, that this was not merely the private speculation of a country bookseller; but that the work had been suggested to him by the Bishops: for in his first prospectus he comes before the public with a most imposing array of Clerical Patrons, 'His Grace the Most Rev. Dr. O'Reilly, Roman Catholic Lord Primate of all Ireland, and Archbishop of Armagh: His Grace the Most Rev. Dr. Troy, Roman Catholic Archbishop of Dublin. His Grace the Most Rev. Dr. Murray, Roman Catholic Coadjutor-Archbishop of Dublin, and President of the Royal Catholic College of St. Patrick's Maynooth;' six other Bishops, three Dignitaries, 'and nearly three hundred Roman Catholic Clergymen in different parts of Ireland.'—All this promised aid could not have been collected in a short time. Indeed there is good reason to suppose, that steps had been taken for the production of such a work so early as the year 1810<sup>a</sup>.

The book was printed in *Dublin*, by James Cumming. It came out in fortnightly numbers, at 1s. 8d. each; which were not publicly exposed in shops for general sale, but were to be left, 'by proper persons,' at the houses of the subscribers throughout all the towns of Ireland.—By special permission of Dr. Troy, the Rev. P. Walsh, of Denmark Street Chapel, Dublin, was appointed to revise the work for publication. Three thousand copies were struck off: of which, 2500 were for subscribers, and 500 were allotted to Mr. Cumming as security for payment of the expense of printing.—After about ten numbers had appeared, in 1813, Mr. Mc Namara removed from Cork to Dublin.

In the latter part of the year 1814 Mc Namara was declared a bankrupt; and the work, which was then finished to the end of the Epistle to the Romans, ceased to be carried on by him. He had been paid by the subscribers for each number, or part, as it was delivered to them: but the printer Cumming had nothing but five

<sup>a</sup> See Preface to Rev. R. J. Mc Ghee's most interesting and valuable work, 'The Complete Notes of the Douay Bible and Rhemish Testa-

ment,' 8°. 1837, from which I have borrowed much information on this subject.



hundred copies of an imperfect work, for his remuneration and outlay. He soon afterwards left Ireland, for America; and Mr. John Cumming, a relative, having taken up the business of his printing office, cast about for means of completing the five hundred copies in his hands. Being a Protestant, he scarcely knew how to obtain purchasers for a Roman Catholic Bible; and therefore applied to Mr. Coyne, an eminent Roman Catholic bookseller and publisher, to undertake the publication of this edition for him.

Mr. Coyne declined, unless the same corrector, the Rev. P. Walsh, should be appointed to revise the remainder of the work: and, this being arranged with Dr. Troy, Coyne undertook to become publisher; and the work was completed and came out in 1816, with Mr. Coyne's name and the notice, 'Approved of by the Most Rev. Dr. Troy, R. C. A. D.'

This Bible, being now fairly launched into the public market, soon drew the attention of Protestants in England to the important fact of the revival, at such a time, of the very objectionable Notes of the old Rhemish edition. These were examined and severely animadverted on, in the *British Critic* for September, 1817 (Vol. VIII. p. 302), and in the *Courier* London Newspaper, in the following month of October, in letters signed 'Fabricius,' (i. e. Dean Arthur H. Kenney, of Achonry.) Public feeling having been now roused upon the subject, Dr. Troy became alarmed for the *political* consequences of this untoward event; and in a published letter, dated 24th of October, 1817, stated his surprise at the appearance of such an edition; he said, that, having 'now for the first time 'considered' the Rhemish notes, he found them very objectionable in many ways, and that he had never intended to sanction any Bible which should not be conformable, both in text and notes, to that which was published by R. Cross, in 1791.—He withdrew his Approbation from the edition of 1816; and directed his Clergy to discourage and prevent, by every means in their power, its circulation among their parishioners.

The Roman Catholics of Dublin now saw that there was underhand dealing, in some quarter or other; and not being willing to suppose that their Archbishop was concerned in it, more particularly after his frequent disclaimers of any participation in the business, they began to look with suspicion upon the publisher, Mr. Coyne; and some of them went so far as to denounce him for *having forged Dr. Troy's approbation*. That highly respectable bookseller instantly felt what was due to his character. He went

at once to Archbishop Troy, explained the whole matter in the presence of two witnesses; proved to the Archbishop that he had distinctly sanctioned the book and had appointed one of his own priests to overlook its publication; and received his admission that *he*—Coyne—was in no way answerable for the book or its consequences.

However, Dr. Troy's repudiation of the Bible effectually stopped the sale of Mr. Cummins' copies IN IRELAND: and he found it advisable to transport the greater number of them to America.

It will appear strange to many persons, that at the very time when these transactions were taking place in *Dublin*, the very same Bible, which had occasioned all the discussion, and had been publicly disclaimed by Dr. Troy for the very objectionable character of its notes;—this very same Bible, with the same notes, was actually in course of republication, professedly under the same patronage, of the Roman Catholic Bishops and Clergy, and with two thousand additional subscribers.—Such however is the startling fact.—Mc Namara, who had been made a bankrupt in 1814, returned to *Cork*, and was again set up in business; and began to complete the unfinished 2500 copies of his former Bible, and to reprint many numbers for the accommodation of his new Subscribers. His advertisement now boasted of *all* the Archbishops, as before; of *twelve* Bishops (some recently appointed) instead of *nine*; three hundred Roman Catholic Clergymen; and 'near two thousand additional subscribers since the work commenced printing.'—It appeared, with a new and more full titlepage, dated '*Cork, 1818,*' announcing that 'this edition of the New Testament is sanctioned and patronized by the Roman Catholic Prelates and Clergy of Ireland,' [which see below, among the Collations and Descriptions.] To this edition Mc Namara added an Epitome of Ecclesiastical History, compiled by himself; and, as if to revenge himself on those who had exposed the re-publication of the violent Rhemish notes, he inserted into this Bible a work of equal acrimony, which had lately been dragged once more into light, 'Ward's Errata of the Protestant Bible.'

As there has been much difference of opinion about the fact of there being *two* editions of this Bible, a circumstance which is not one of mere curiosity, but is of great importance,—I took the pains to compare a copy dated 1816 with one of 1818: and although, to an unpractised eye, the general resemblance of the two is striking, the following variations will be really found in the

press-work: In the *Old Testament*, sheets signature A to M are reprinted. [N O P Q are the same in both copies], R reprinted [S same as before], T U reprinted [X to A a the same], B b to E e reprinted [F f, G g the same], H h reprint [I i same], K k reprint [L l to T t same], U u reprint [X x to 3 G same]. In 3 H the book of Tobias begins on recto in 1816, on verso in 1818: 1818 has a second introductory note, which is wanting in 1816. From this to the end of the *Old Testament* all is reprinted, the greater part of the edition of 1818 being in half sheets, viz. to signature 4 Q, and again from 4 Y to 8 H, and (second set) 8 A to 8 E. At 4 R (Psalm cxlv.) a new, more clumsy, set of initial letters is introduced, which are used, with exception of a few sheets, throughout the remaining books. The *Old Testament*, of 1816, ends at p. 927, signature 6 A; that of 1818, at p. 928, signature 8 E.

In the *New Testament*, signatures A [to G g (the end of Romans), are the same]: H h to 3 H (1816, or H h h 1818) are *reprinted*. 1816 *ends* at p. 424: 1818, at p. 436. (See some further particulars, in the 'Collation and Description' of this edition, given hereafter.)

In the remarks of the 'British Critic' (1817) on the edition of 1816, some of the Rhemish notes were particularly pointed out to public notice, as being uncharitable and offensive. This seems to have induced certain parties to make an attempt to withdraw those notes from sight, at least in a few copies. For this purpose eight leaves of *cancels* were printed—I have them—for the edition of 1818; namely,

pp. 21, 22. containing the notes on S. Matthew xiii. 15, 29, 30.

93, 94. ... on S. Luke ix. 55.

101, 102. ... on S. Luke xiv. 23.

203, 204. ... on Acts xxiv. 25. xxv. 11.

341, 342. ... on 2 Timothy ii. 20. iii. 6, 9, 12, 13.

405, 406. ... on 2 John (two notes), on v. 10, wholly, and all the latter part of the third.

415, 416. ... on Revelation ii. 20.

427, 428. ... on Revelation xvi. 13, 19. xvii. 6.

In a few of these cases the notes are shortened; but in general they are wholly withdrawn. I have seen so few perfect copies of this edition, that I am unable to say whether the cancels have been *generally* inserted, or not.

Detailed accounts of the above transactions, Dr. Troy's disclaimer, Mr. Coyne's justification of himself, the remarks of the



*Courier*, &c. &c. may be seen in 'Blair's Letter to Wilberforce,' 8°. 1819, pp. 209–233: in M'Ghee's 'Complete Notes of the Douay Bible and Rhemish Testament,' 1837, pp. iii–ciii; and in O'Sullivan and M'Ghee's work, entitled 'Romanism as it rules in Ireland,' 2 vols. 1840; vol. ii. pp. 69 to 78, and 168 to 186. And, on the other side of the question, in the 'Orthodox Journal,' Vol. V.

With respect to the *Text* of these Bibles: In the *Old Testament* it generally follows Dr. Challoner; but occasionally differs from his version: e. g. in Nehemiah ix. 17. Job xxvi. 13. Isaiah viii. 19. Ezekiel xix. 5. &c. &c. where it seems to agree with Dr. Troy's edition of 1791. At Ezekiel vii. 22. is an unusual reading, '*sacred places*,' for *secret*, in the edition of 1816 only. I should have supposed that it was merely a printer's error, but that it is repeated in the *note* on the same page.

The *Text* of the *New Testament* I believe to be copied from the edition printed at Liverpool in 1788 (containing all the Rhemish Notes); which is much nearer to the language of the old Rhemes edition than any other modern one: Dr. Challoner's first, of 1749, is more like it than his subsequent editions are.

In the Testament of 1816 is a strange misprint, at 1 Corinth. i. 25—"The *wickedness* of God is stronger than men;" and, in that of 1818, another, at 1 John iii. 9—"He cannot sin, because he is "*born of sin*," (for "*born of God*."") In fact, this latter edition is *very* incorrectly printed.

The *Preface* prefixed to the Bible is that of the old Rhemish *Testament* of 1582; with an alteration of the commencement, as far as the words 'which translation we do not for all that publish;' and an omission near the end, from 'We add the Greek,' &c. to 'so it is in the Greek.'

The *Notes*, in the *Old Testament*, are chiefly Dr. Challoner's: but many of his are omitted, and many others are inserted from a different source. The notes to the *New Testament* are those of the old Rhemists, in all their asperity of language. Some few are omitted—about six or seven [viz. on Mark xiv. 71; xv. 46. John v. 14. Acts xv. 20. Rom. vi. 23. 2 Cor. vii. 9. Apoc. xxii. 11.]; which also are omitted from the Liverpool edition of 1788, which I believe was made the printer's 'copy' for this edition: and one note is added, at Matthew i. 25; which note, I think, first appeared in Dr. Carpenter's Testament, of 1783. Those notes, which have *no number of the verse* prefixed, but are marked with

asterisks, &c. are taken from the *margin* of the old Rhemes edition<sup>b</sup>.

I am not aware to what extent the *Notes* of the edition of 1816 differ from those of 1818: but I have observed differences in both those notes which are on the last page of the New Testament, viz. on Apoc. xxii. 18 and 20. The last clause of the note on v. 18. in the former edition reads thus: ‘And this was the property of them [the Heretics] in all ages, and so it is of ours now, as we have noted through the whole Bible, and as we have in sundry places set forth to the sight of all indifferent readers, in the New Testament; that all the world may see that the apostles curse is fallen upon them, and may beware of them.’ In the edition of 1818 *this note ends at the word ‘Bible.’*

Neither of these editions is very commonly met with in booksellers’ shops. I have seen copies in various parts of our southern counties, but almost all were mutilated and imperfect, many of the numbers having been lost before the volume was bound.

#### 1817.—NEW TESTAMENT, *Belfast*, 12<sup>o</sup>.

This edition, I believe, is the *first* of that long series which has proceeded from the presses of Belfast; a town, which within the last twenty years has sent forth repeated editions, both of Bibles and Testaments, in various sizes, under the sanction of Bishop Denvir. I have not seen a copy of the edition of 1817; but have been told by the printer, that it exactly resembles one which he put forth in the year 1825. If so, its Text and Notes are those of

<sup>b</sup> In connexion with the strange circumstances under which these two Bibles appeared, I cannot forbear calling attention to the following fact. The first editors of the Rhemish Testament, in 1582, in their note on 2 Peter i. 15, state as follows: ‘St. Clement, in his Epistle to our Lord’s brother, witnesseth that S. Peter, encouraging him to take after his decease the charge of the Apostolic Roman See, promised, that after his departure he would not cease to pray for him and his flock, thereby to ease him of his pastoral burden. Tom. I. Concil. Ep. 1. St. Clem. in initio.’

Now it has been admitted, even by *Roman Catholic* Divines and Scholars, for the last two hundred years, that this Epistle is a palpable forgery. St. James had been dead some years, before Clement became Bishop of Rome. Yet Dr. Troy allowed a Bible to issue, with his sanction, so lately as 1816, in which this confessed forgery is again brought forward as a genuine piece, for the instruction[?] of Irish Roman Catholics. N.B. I am indebted for this note to the *Catholic Layman* of December 1853; where this and other matters of similar import are ably and temperately treated, p. 138.

Dr. Challoner: and most probably, it was printed from the Dublin edition of 1814. It contains the old usual 'Approbations,' of the Testaments of 1582, 1600, and 1749: but none from any living Bishop.

1818.—NEW TESTAMENT, by MR. HORRABIN, 12<sup>o</sup>.

Within three years after the appearance of the Roman Catholic Bible Society's Testament in 1815, which gave so deep offence to Dr. Milner, as related above, p. 105, another edition of it was put forth, in a cheaper form, by the Rev. Mr. Horrabin and Mr. Sidney, under the sanction of Dr. Poynter, Vicar Apostolic. Mr. Horrabin was one of the Chaplains of Virginia Street chapel in London. He was a man of liberal sentiments: at a meeting of the British and Foreign School Society, he stood up, and declared that Roman Catholics were disposed to give a cordial cooperation and support to those schools. For that expression of liberality he was roughly assailed, by the editor of the *Orthodox Journal*; and likewise, for his venturing to join with a *Layman*, in revising an edition of the New Testament. That layman was Marlow John Francis Sidney, Esq., Treasurer of the 'Catholic Schools<sup>c</sup>' in St. Giles', London, and probably a gentleman who enjoyed the confidence of his bishop, Dr. Poynter.

The Testament was, with a few changes in the preliminary pieces, a copy of that of 1815: it was issued in sixpenny numbers, for the convenience of the poorer classes: and probably it received a considerable degree of encouragement and support from them; at least, if we may judge from the bitterness with which Dr. Milner attacked it and its editors, in his favourite channel, the columns of the *Orthodox Journal*. 'While I was rejoicing,' he says, 'in common with other consistent Catholics, at the fortunate exit of the 'stereotype Testament, [see above, p. 105.] being resolved not to 'recall even the memory of it; I was alarmed with a notice contained in a late printed Report of the Education Committee, 'which announced that a Catholic Testament, with Dr. Poynter's 'notes, was printed and upon sale at the East end of the town, in 'sixpenny numbers. I immediately procured the numbers, and 'found them to be a reprint, as far as regards the Notes, of the 'mischievous ill-fated stereotype. The only difference worth men-

<sup>c</sup> See some notices of these Schools, and of their rivals the 'St. Patrick's 'Charity Schools in St. Giles's,' in *The Catholicon*, Vol. II. p. 85, 125, 158.



‘tioning between the two editions is, that the sixpenny numbers omit the references to parallel passages contained in the stereotype; and on the other hand contain the Table of Controversies, which is wanting in the latter.’

‘This revival of a work, avowedly made to disguise the true religion and to favour a false one, connected also, as it evidently is, with the modern plan of educating Catholic children in methodist schools, is the cause, Sir, of my sending the present letter to be published by you; in hopes that it may draw the attention of the Catholic Prelates and Clergy of the united kingdom to a business of such vital importance as this is to the safety of the true religion and the salvation of souls. As several of those respectable personages may not have had the means of comparing our venerable Challoner’s notes, (which he and our predecessors judged necessary, agreeably with the stated laws of the Church, for rendering our vulgar translation safe in the hands of English readers,) with the mutilated notes of the stereotype and sixpenny editions, I will here give some specimens of the differences in question. These pastors will judge whether, from the state of the Catholic and the Protestant mind at the present day, there was or is sufficient cause for the unavailing sacrifices which have been made to the prejudices of the latter.

‘It is to be observed that, in quoting bishop Challoner’s notes, I quote them from his *first edition*, that of 1749; because the stereotype editor makes use of this edition, evidently because the notes in it are fewer and shorter than those in the later editions, not because it is better authorized than these are; for I myself, in 1777, received a copy of the last edition of both Testaments from the very hands of the venerable commentator.’

Dr. M. proceeds to enumerate the notes to which he objects; and in every instance strongly condemns the omissions made in the edition of 1815. He then goes on to say,

‘I trust, Sir, that this specimen of the treacherous mutilation of bishop Challoner’s notes, which some time ago I noticed in the stereotype Testament, and which Mr. C. Butler has ascribed to the late Dr. Rigby, will excite all zealous bishops and priests of the British Catholic churches, who see them, to exert themselves in their respective stations against the revival of that Testament, whether in sixpenny numbers or in any other shape. It is plain, that the *cancelled part* of our former Catholic notes is precisely *the part which is wanted* at the present day, as well as it was here-

‘ tofore, to render an *English translation* of the Sacred Text *safe* and profitable in the hands of the British Laity; and that the notes which were left remaining in the stereotype, were only left *for form’s sake*, and to avoid the censure of the rules of the *Index*; to the Congregation of which the stereotype ought to have been denounced, as its progeny ought to be at the present day.’

This letter is dated Dec. 29th, 1818. [Vol. VII. p. 11, &c.] It probably increased Dr. Milner’s displeasure with the editors, that they had introduced into it Pope Pius VIth’s letter to Martini, accompanied by a few sentences of their own, recommending it as ‘ a letter deserving of particular attention, because it unequivocally shews the benefit which the faithful may reap from their having the Holy Scriptures in their vulgar tongue, provided they read them with the same spirit of submission as the Eunuch of Queen Candace, Acts viii.’

I cannot tell what effect Dr. Milner’s denunciations had upon the sale of this edition: but undoubtedly it is seldom to be met with, at present. However, his desire of suppressing it was not accomplished; for it was stereotyped in Dublin, in 1826; and, with titlepages of various dates according as copies were required, continues in circulation to this day.

#### 1820.—NEW TESTAMENT, *without notes*.

This year was signalized by the issue of a very remarkable edition of the Rhemish Testament, being one without a single note, comment, various reading, or marginal reference. The occasion of its appearance was as follows. At the desire of some benevolent gentlemen in Dublin, both Roman Catholics and Protestants, among whom were the Earl of Fingal, Lord Lorton, and John David La Touche, Esq., twenty thousand copies were struck off, from stereotype plates, for general distribution, at a very moderate price, and especially for circulation in schools, hospitals, prisons, &c. It was printed by R<sup>d</sup>. Coyne, the principal Roman Catholic bookseller; and each copy bore the ‘Approbation’ of Dr. Troy, pasted within its cover, in the following words: ‘ I certify, that the Sacred Text of the New Testament, in *this Edition* of it, is conformable to that of former approved editions; and particularly to that of the Douay English Version sanctioned by me, and published by R. Cross, in the year 1791. + J. T. Troy, D. D. &c. Dublin, 9th Feb. 1820.’ This is immediately followed by the translation of

an Extract of a Rescript, addressed by His Holiness Pius VII. to the Vicars Apostolic of Great Britain. ‘Vicars Apostolic, labour-  
 ‘ing in the Vineyard of our Lord, Direct all your zeal and atten-  
 ‘tion to this, that all the faithfull, whom we have committed to  
 ‘your pastoral care, love one another in charity, sincerity, and  
 ‘truth: that in the present general agitation they shew themselves  
 ‘an example of good works: that they obey the King, and be so  
 ‘dutiful and faithful to him, that our adversaries may fear (not  
 ‘having it in their power) to speak ill of us: that they abstain  
 ‘from reading vicious books, by which in those most calamitous  
 ‘times, our holy Religion is in all directions assailed: that by read-  
 ‘ing pious books, *and above all the HOLY SCRIPTURES, in the editions*  
 ‘*approved by the Church*, they conform in faith and good works to  
 ‘you, as their pattern in precepts and practice. While we trust  
 ‘from your fidelity and proved veneration for us, that this duty  
 ‘shall be duly performed, we impart to you the Apostolic bene-  
 ‘diction. Given at Rome at the College of Holy Mary the Greater,  
 ‘on the 18th of April, year of Grace, 1820, of our Pontificate 21.’

I am sorry that Dr. Troy has not hesitated to certify that the text of this edition is ‘particularly conformable’ to that published by R. Cross in 1791: for I am obliged to declare, that it differs from Cross’s edition, in at least five hundred places. In fact, the text is taken literally from that of Dr. Challoner’s second edition, 1750; and is, I believe, the first, if not the only modern representative of that particular text.

Dr. Troy and the other Roman Catholic prelates appeared to be satisfied with the book, on its first appearance: but after some time reports were industriously spread, that some of the friends of Scriptural reading accompanied their presents of these Testaments to individuals with oral comments of their own: so that the Bishops became alarmed with fears of proselytism, and withdrew their sanction from the work, and discouraged its further circulation. Mr. Coyne, its publisher, then printed a small tract, of 36 pages, without a regular titlepage, headed, ‘Supplement to the Douay Testament ‘without Note or Comment.’ This contained the notes usually attached to other editions then in circulation, together with certain Testimonies from the Fathers, alleging that the Church alone is competent to decide questions of Religion: and to these was added the Creed of Pope Pius IV.

Through that last movement of the Bishops in respect of this Testament, it is probable that a great many copies were left un-



saleable in the publisher's hands. And he, to diminish his loss, appears to have sold some of them to a bookseller in London; who in 1825 issued them under a new (*but untrue*) title, as, 'The New Testament &c. with Annotations &c. approved and recommended by the four R. C. Archbishops of Ireland.' I have seen such a copy. Nothing was changed but the titlepage. Not one note was in the book.

To shew the origin and object of the Society from which this Testament proceeded, I annex the following notice, taken from a Dublin Newspaper, 'Saunders' News-letter,' of January 7th, 1820.

'Society for Circulating the Roman Catholic Version  
' of the New Testament.

'Whatever difference of opinion may prevail as to the indiscriminate circulation of the Scriptures, there is one point upon which all denominations of Christians must be agreed, that it is desirable that the poor should be placed upon a footing with the rich, by having an edition of the Scriptures at a price that will bring it within the attainment of those amongst them who may be desirous of reading them. Hitherto the poor Protestant has enjoyed this advantage; but as Roman Catholics entertain conscientious objections to the Protestant version, they are not, in this respect, on an equal footing; and it appears therefore desirable to place within their reach a Version to which they will entertain no such objection. To forward this object, a meeting of Gentlemen of both persuasions was held at the Lecture room of the Dublin Institution House, 15, Sackville Street, on Wednesday, 22nd day of December, 1819, Earl of Meath in the chair: when it was resolved:—

'That a Society be now constituted, the object of which shall be the Circulation of the Roman Catholic Version of the New Testament, without Note or Comment.'

Other Resolutions followed: among them, one of a Vote of thanks to Lieutenant James E. Gordon, R. N., by whose zeal and exertions the Society was formed. Afterwards, this notice appears: 'N. B. An agreement has been entered into with Mr. Richard Coyne, of Parliament Street, for the printing of 20,000 Copies of the Roman Catholic Testament, without note or comment, on Stereotype plates, which edition is in a state of great forwardness.'

Mr. William Eusebius Andrews, as usual, deemed it his duty to defame a Society whose movements were disapproved by his patron

Dr. Milner. In his *Orthodox Journal* we find a sneering and disparaging notice of it: ‘It consisted of an Earl<sup>1</sup>, a Viscount<sup>2</sup>, an ‘Honorable<sup>3</sup>, a Rear-Admiral<sup>4</sup>, an Engineer Major<sup>5</sup>, a reverend ‘Dean<sup>6</sup>, a Banker<sup>7</sup>, a Naval Captain<sup>8</sup>, some half dozen Parsons<sup>9</sup>, ‘and a few Laymen<sup>10</sup>, all Protestants:—and, to carry on a semblance of truth, two Catholic gentlemen were placed upon the ‘Managing Committee.’—The excellent persons above pointed at were, 1. The Earl of Meath, 2. Viscount Lorton, 3. Hon. James Hewitt, 4. Admiral Oliver, 5. Major Oliver, 6. Dean Murray, of Ardagh, 7. James Digges La Touche, Esq. 8. Lieutenant J. Gordon, R. N. 9. Revs. Dr. Singer, Henry Moore, James Dunn, W. Evanson, &c. 10. Judge Daly, J. Devonshire Jackson, R. Mac Donnell, Benjamin Guinness, R. B. Warren, 11. Hugh O’Connor, Esq., and ——?

Andrews goes on,—‘Only four Catholics are known to have ‘assisted this protestant work of proselytism; namely, an English ‘gentleman, agent in Sligo to a Protestant Peer; the poor bookseller [Coyne] who has undertaken to furnish the copies; and the ‘two Gentlemen [H. O’Connor and ——] placed on the Managing ‘Committee.’ (*Orthodox Journal*, VIII. p. 41. 48.)

In a few months afterwards, a similar Society was established in *London*, calling itself ‘the London Society for circulating the ‘Roman Catholic Version of the New Testament without note or ‘comment.’ Among its members were, the Earls of Gosford and Rocksavage, Right Hon. Vesey Fitzgerald, M. P., Hon. Frederic Calthorpe, M. P., George Dawson, Esq. M. P., William Parnell, Esq. M. P., James Maxwell, Esq. M. P., William Wilberforce, Esq. M. P., Sir Thomas Baring, Henry Drummond, J. Sinclair, S. Milles, Esqrs., Major Magennis, Lieutenant Gordon, &c. &c. &c.

At a meeting holden at the Thatched House Tavern on June 11, 1820, the Members declare themselves anxious to support the ‘Dublin Roman Catholic Testament Society; and adopt its rules, ‘with some necessary local modifications.’ They state, that twenty thousand copies of the New Testament have been printed, and are circulating under the direction of the Society: a fact, which was confirmed to me by Mr. Coyne the publisher.

At first I had some doubt, whether I ought to include the issue of this Testament among the endeavours made *by Roman Catholics* to circulate the Scriptures in English. But, as several Roman Catholics, of high position, joined in the praiseworthy effort, I have judged it due to *them* to give the best account of it in my power.

1822-3.—BIBLE, DR. GIBSON'S. *Second Edition, fol.*

The printers, Fisher and Co., who in 1816-17 had published a folio Bible, with the Approbation of Dr. Gibson, Vicar Apostolic, at *Liverpool* and London, put forth a second edition of the same book, in the same folio form, at *London*, in weekly numbers, in the years 1822-3-4. It professed to be revised and corrected by two Roman Catholic Clergymen, Rev. T. Robinson, and Rev. V. Glover, of *Liverpool*.

So far as I have seen, the *Text* and the *Notes* follow those of the *Liverpool* edition of 1816-17. And it bears the same 'Approbations.' It could not have been of much service to the great body of Roman Catholics, from its costliness: for although it came out gradually, in shilling numbers, yet the price of the whole, when complete, amounted to no less a sum than four pounds sterling.

1822-24.—BIBLE. 8°. *Dublin.*

At this time, an octavo edition of 'Haydock's Bible,' with short notes, was issued in *Dublin*: and, two years later, a new titlepage was prefixed to it, with the date 1824, calling itself 'the second edition.' It was a mere bookseller's speculation; the book is very carelessly printed, and full of errors. One rather curious one occurs at 2 Corinthians x. 4, where 'fornications' is printed for 'fortifications.' The *Text*, in the New Testament, appears to have been taken from Dr. Troy's Bibles of 1791 and 1794; as it retains the remarkable renderings peculiar to these two editions, which have been rejected from most of the later ones.

1825.—DR. POYNTER'S TESTAMENT. *London.* 8°.

A Testament was published in *London* this year, following the well-known edition of 1815, both in its *Text* and *Notes*, with exception of reading the word 'debased,' instead of 'emptied,' at *Philippians* ii. 7.—It is called Dr. Poynter's edition, as containing the *Text* and *Notes* which he was known to approve: but has no formal 'Approbation' from him: nor does his name appear in conjunction with it. Yet a portrait of him is prefixed to the copies.—It was re-issued in 1842; with a new title, and a new printer's name.



## 1825.—DR. MURRAY'S BIBLE. 8°.

Since the two large Bibles of Mc Namara, in 1816 and 1818, no edition had appeared, in Ireland, except an incorrect reprint of Haydock's text, published by Pickering, Dublin, in 1822—4. 2 vols. 8°, and none had been printed in England, except one by Fisher, in a large and expensive folio.

Dr. Murray, titular Archbishop of Dublin, very properly took steps to supply the deficiency, by sanctioning the publication of a Bible in an octavo size, prepared under his directions by Mr. Richard Coyne, bookseller and publisher to the College of Maynooth.—As it was deemed likely, that an edition issued under such circumstances would obtain a very extensive circulation, it was cast in stereotype, and the plates are still in use at this day. Copies were taken off from time to time, as wanted: some bear on their titlepages the date of 1825; 1829; 1833; others 1840; 1844; 1847; &c.—Dr. Murray's 'Approbation' was affixed, in the following words: 'Novam hanc Sacrorum Bibliorum in linguam Anglicam versorum editionem, typis Ricardi Coyne licentia nostra impressam, cum Vulgata Clementina, necnon Duacena Veteris Testamenti anni 1609, Rhemensi Novi Testamenti anni 1582, aliisque jam approbatis Anglicis versionibus diligentissime jussu nostro collatam Auctoritate nostra approbamus, eademque, debitis servatis conditionibus, a Fidelibus cum fructu legi posse declaramus.'

'Datum Dublinii, die 7 Martii, An. 1825. + DANIEL MURRAY,  
'A. D. H. P.'

The *Text* in the Old Testament appears to be formed upon that of Dr. Troy's Bible of 1816. In the New Testament it rather follows Dr. Challoner's early editions, of 1749 and 1750.

The *Notes*, in the Old Testament, generally agree with those of Dr. Challoner, but not in every case: for about thirty-seven of Challoner's are omitted: about fifty are altered from his: and about ninety-seven new ones are added, from various sources. In the New Testament, five of Dr. Challoner's notes are omitted: about forty-four are altered: and about fifty additional ones are introduced.

The titles of several books of the Old Testament differ from those given by Challoner, and agree with those of the Bible of 1791.

This Bible appears to have given great satisfaction to the Roman Catholic public; and to have been made a sort of standard or exemplar for some editions since issued, both in Great Britain and Ireland.

As the outlay of such a work fell very heavily on the publisher Mr. Coyne, he presented a memorial to the College of Maynooth: and the Trustees of that Establishment at once consented to take five hundred copies off his hands, at the price of fourteen shillings each, for the use of the students at the College. [Eighth Report on Education in Ireland, pp. 413. 441.]

And it will be seen that the publication of this edition led to an important result, so far as that Institution was concerned: for it gave rise to an order by the Trustees, that *every student at his entrance should possess himself of a Bible*, which was now obtainable at a comparatively moderate price; whereas previously a new Bible would have cost a guinea and a half, and even a second-hand one could not be purchased for less than a guinea: so that in fact there were scarcely a dozen Bibles or Testaments to be found in a whole class, consisting of a hundred and fifty or more. [Ibid. pp. 70. 108. 127. 362.]

#### 1826.—NEW TESTAMENT, 12°.

In 1826 appeared in Dublin a re-impression of the Testament issued by the Roman Catholic Bible Society in London in 1815, bearing ‘Dublin, printed by Richard Coyne, 4 Capel Street, Book-seller and printer to the Royal College of St. Patrick, Maynooth, and Publisher to the R. C. Bishops of Ireland.’ The edition was stereotyped. It was published at the instance of the Commissioners of Irish Education (Mr. Frankland Lewis, &c.) who wished the edition of 1815 to be strictly followed in this; and purchased three thousand copies of it for general distribution.

It bears the ‘Approbation’ attached to Challoner’s first edition; together with the following one by the four Roman Catholic Archbishops:

‘WE APPROVE of this Stereotyped Edition of the NEW TESTAMENT OF OUR LORD AND SAVIOUR JESUS CHRIST, being according to the Douay Version, and WE AUTHORIZE RICHARD COYNE of Capel Street, Dublin, to Print and Publish it.

Given at Dublin, December 16, 1825.

‘+ PATRICK CURTIS, D.D. &c.

+ D. MURRAY, D.D. &c.

‘+ ROBERT LAFFAN, D.D. &c.

+ OL. KELLY, D.D. &c.’

It is not easy to discover the exact meaning of the words, 'being according to the Douay version : ' for the text of this edition does not agree with the old Rhemish version, nor with the new Douay (if Douay it be) printed in the Bibles of 1791, 1794, 1822-4, &c. : but is an exact copy of Dr. Challoner's *first* translation, published in 1749.

In the titlepage no mention is made of any *notes* : but this Edition contains all those of the London one of 1815.

### 1829.—DR. MURRAY'S BIBLE, 8°.

The year, in which the Act of Roman Catholic Emancipation was passed, produced a re-issue of the Bible which Dr. Murray had sanctioned in 1825 : and the copies now taken off from the stereotype plates bore an 'Approbation' signed not only by him, but likewise by twenty-four other Roman Catholic Bishops. It is in the following form :

' This new edition of the English version of the Bible, printed  
' with our permission, by RICHARD COYNE, 4 CAPEL ST., carefully  
' collated, by our direction, with the Clementine Vulgate, likewise  
' with the Douay version of the Old Testament of 1609, and with  
' the Rhemish version of the New Testament of 1582, and with  
' other approved English versions,—WE, by our authority, approve.  
' And WE declare, that the same may be used, with great spiritual  
' profit, by the faithful ; provided it be read with due reverence  
' and the proper dispositions.

' Given at Dublin, 2<sup>d</sup> September, 1829.

' + Daniel Murray, D.D.'

' We concur with the above Approbation,

' Patrick Curtis, D.D.	Oliver Kelly, D.D.
' Thomas Kelly, D.D.	Robert Laffan, D.D.
' Patrick Kelly, D.D.	John Murphy, D.D.
' William Crolly, D.D.	Patrick M'Nicholas, D.D.
' James Browne, D.D.	P. M'Loughlin, D.D.
' James Keating, D.D.	William Kinsella, D.D.
' Thomas Coen, D.D.	Patrick M'Gettigan, D.D.
' William Higgins, D.D.	Michael Collins, D.D.
' Cornelius Egan, D.D.	Peter Waldron, D.D.
' John Ryan, D.D.	John M'Hale, D.D.
' Edward Kernan, D.D.	Edward Ffrench, D.D.
' Patrick Burke, D.D.	Patrick M'Mahon, D.D.'



This same Approbation was prefixed to subsequent issues of copies, put forth in 1833, 1840, 1844, and 1847; and in this last year it was followed by a long recommendatory letter by the Rev. Theobald Matthew, of Cork. In other respects the books are the same.

1829.—DR. BRAMSTON'S BIBLE, *London, folio.*

Messrs. Fisher and Co. of Liverpool and London, who printed a folio Bible at the former town in 1816 and 1817, and a 'second edition' of it in London in 1822, both professing to be approved by the Vicar Apostolic of the Northern District, Dr. Gibson, now issued what they chose to call a 'third edition,' published with the Approbation of Dr. Bramston, the Vicar Apostolic of the London District.

Dr. Bramston's 'Approbation' of it is couched in the following words: 'Novam hanc Sacrorum Bibliorum in linguam Anglicanam versorum editionem, typis Henrici Fisher et Sociorum, licentiâ nostrâ impressam, cum Duacenâ Veteris Testamenti anni 1609, Rhemensi Novi Testamenti anni 1582, aliisque jam approbatis Anglicis versionibus diligentissimè, jussu nostro collatam, Auctoritate nostrâ approbamus, eandemque, debitis servatis conditionibus, a Fidelibus cum fructu legi posse declaramus. + Jacobus Yorke Bramston Ep<sup>us</sup> Usalensis, et in Districtu Londinensi Vicarius Apostolicus. Datum apud Coll. S<sup>ti</sup> Edmundi, die 27 Martii, An. 1829.'

It will be perceived that the foregoing is a close copy of the Approbation affixed by Dr. Troy to his Bible of 1791, and copied by Dr. Murray in 1825.

The *Text* appears to agree with that of Dr. Challoner, in 1763-4: and the *Notes*, with very few exceptions, are taken from that edition.

1834.—NEW TESTAMENT, *New York, 8°.*

The Controversy between Protestants and Roman Catholics having excited great interest about this period throughout the United States of America, some of the former deemed it advisable and important that a complete edition of the Rhemish Testament and its original Annotations should be placed within the reach of the public; as all the editions previously published in the United States contained only *selections* from the notes: and, although European

editions were constantly imported, and *copies of them were sold privately to Roman Catholics*, upon an order obtained from the Vicars General of the several dioceses; yet no Protestant was allowed to purchase one; and when the priests were charged with teaching erroneous and uncharitable doctrines, they denied the fact, and appealed to the mutilated notes which appeared in the ordinary copies.

To remedy this state of things, it was determined to republish the original edition of 1582, with all its accessories of Preface, Annotations, &c. And to this reprint are added a short recommendatory Notice, an Introductory Address to Protestants, and a full Topical and Textual Index. The Notice is as follows: ‘The following recommendations of this edition of the Rhemish Testament, by Ministers of the Gospel, and others, of various denominations, will unfold the importance of the work, as a book of reference for all persons who desire to comprehend genuine Popery.

#### ‘RECOMMENDATION.

‘Those who take an interest in the controversy now pending in the United States between the Protestants and Romanists, no doubt feel desirous of seeing exhibited, in the most authentic and unexceptionable manner, the genuine principles of Romanism, set forth, not by individuals whose statements and opinions it may be convenient to disavow, but by public and accredited bodies. Such a publication is the translation of the New Testament, made and given to the world at Rheims in 1582. In this translation, and the notes which accompany it, we see what Roman Catholics were at that time willing to avow, and what they have been ever since willing to avow, as containing their views of Christian doctrine [and] of worship. We rejoice that an American edition of this work is contemplated; and we hope American Protestants will read and understand it. Signed J. S. CANNON, D. D. (and 21 others.)’

‘RECOMMENDATION For the republication of the Roman Catholic New Testament, with all the Notes, as first published at Rheims, in the year 1582.

‘The Subscribers deem it of special importance, at the present time, that the Rhemish translation of the New Testament, containing Annotations or Notes defending the DOCTRINES and WORKSHIP of the Papacy, as published at Rheims, A. D. 1582, should

‘be reprinted. This edition, as it contains *all* the notes, should be carefully examined by all who feel an interest in the existing controversy between PROTESTANTS and ROMANISTS. *September 1833.* Signed, ‘Rev. Rufus Anderson,’ (and 107 other names.)

‘CERTIFICATE.—We have compared this New York edition of the Romish Testament and Annotations with the first publication of that volume, which was issued at Rheims in 1582; and after examination, we do hereby certify, that the present reprint is an exact and faithful copy of the original work, without abridgment or addition, except that the Latin of a few phrases which were translated by the annotators, and some unimportant expletive words, were undesignedly omitted. The orthography also has been modernized.

‘Signed, JOHN Breckinridge,’ (and five other Clergymen.)

The following is the ‘Introductory Address to Protestants,’ which gives an interesting account of the state of religious feeling prevailing at that time in the United States.

‘It is a remarkable fact, that notwithstanding the Vulgate New Testament, as it was translated and expounded by the members of the Jesuit College at Rheims, in 1582, has been republished in a great number of editions, and their original annotations, either more or less extensively, have been added to the text: yet as soon as it is appealed to as an authority, the Roman Priests deny both the value of the book, and the obligation of the Papists to believe its contents.

‘We have a very striking modern instance to prove this deceitfulness. The Douay Bible is usually so called, because although the New Testament was first translated and published at Rheims, yet the Old Testament was printed some years after at Douay; the English Jesuits having removed their monastery from Rheims to Douay, before their version of the Old Testament was completed. In the year 1816, an edition, including both the Douay Old and the Rhemish New Testament, was issued at Dublin, containing a large number of comments, replete with impiety, irreligion, and the most *fiery* persecution. That edition was published under the direction of all the dignitaries of the Roman Hierarchy in Ireland; and about three hundred others of the most influential subordinate Priests. The notes, which urged the hatred and murder of Protestants, attracted the attention of the British churches: and to use the words of T. Hartwell Horne, that edition



‘ of the Rhemish Testament printed at Dublin in 1816, “corrected  
 ‘ and revised and approved by Dr. Troy, Roman Catholic Arch-  
 ‘ bishop of Dublin, was reviewed by the British Critic, Vol. VIII.  
 ‘ pp. 296–308, New Series: and its dangerous tenets both civil and  
 ‘ religious were exposed.”

‘ This publication, with many others of a similar character, pro-  
 ‘ duced so great an excitement in Britain, that finally several of  
 ‘ the most prominent of the Irish Roman Prelates were called be-  
 ‘ fore the English Parliament to prove their own work. Then, and  
 ‘ upon oath, with all official solemnity, they peremptorily disclaimed  
 ‘ the volumes published by their own instigation, and under their  
 ‘ own supervision and auspices, as books of no authority: because  
 ‘ they had not been ratified by the Pope, and received by the whole  
 ‘ Papal church.

‘ Since that period, only *expurgated* editions are permitted to  
 ‘ appear before Protestants. There are several editions printed at  
 ‘ Dublin, each having the same title. In all of them, the most  
 ‘ exceptionable notes are omitted, and nevertheless the volume is  
 ‘ presented to Protestants as genuine. The original and the sup-  
 ‘ pressed editions contain lengthened annotations on all the dogmas  
 ‘ of Romanism: but Protestant money cannot *now* buy a copy of  
 ‘ those editions in the United States. They are reserved for the  
 ‘ initiated “faithful” only, who can obtain an order for that pur-  
 ‘ pose from the Vicars General of the different Romish dioceses.

‘ The Douay Bible, and the various editions of the Rhemish  
 ‘ Testament published in this country are approved and denied in  
 ‘ a manner exactly similar. If Protestants exhibit the errors in  
 ‘ doctrine which they promulge, the palpable incorrectness of the  
 ‘ translations, and the corruption which is inculcated in the notes:  
 ‘ they are instantly told, that the book is of no obligation, that the  
 ‘ notes are the private opinions of individuals only; and conse-  
 ‘ quently, that the Papists as a community are not responsible for  
 ‘ the unauthorized act or sentiments of any one person. Notwith-  
 ‘ standing, it is undeniable, that the Romanists in the United  
 ‘ States receive those doctrines as infallible; and practise them  
 ‘ whenever their Priests enjoin their obedience.

‘ In this republic, it is the unvarying practice to deny both the  
 ‘ genuineness and the authority of every work which contains the  
 ‘ most dangerous articles in the baneful creed of the Romanists.  
 ‘ It is of no importance, in their estimate, by what monastic order  
 ‘ their dogmas were adopted and practised; or by how many Popes

‘and Councils they have been approved. The repulsive theories  
 ‘and pernicious results of the Popish system are bluntly denied:  
 ‘thereby to conceal the abominations of the apocalyptic Babylon,  
 ‘and to mask “the mystery of iniquity.” All the grosser idolatry,  
 ‘pollutions, and malignity, which are continually taught in their  
 ‘Catechisms, and enforced in their Confessionals, are not yet ap-  
 ‘pended to *their* text of the Scriptures, as an infallible exposition,  
 ‘in the editions published in the United States: although the  
 ‘European copies are constantly imported, and *privately* sold to  
 ‘those Papists who can read, and who can purchase, or by any  
 ‘other means obtain, the priestly dispensation to peruse them:  
 ‘and therefore, when the Roman Priests are charged with thus  
 ‘implanting in the minds and hearts of their disciples all anti-  
 ‘christian heresy and perverseness and revenge; they deny the  
 ‘fact, and appeal to the ordinary mutilated Romish comments upon  
 ‘the Scriptures as their justification.

‘Three years ago, a series of extracts from this original edition  
 ‘of the Rhemish Testament was published in “The New York  
 ‘Protestant,” which were denied by the Papists, and disbelieved by  
 ‘the members of the Reformed Churches; because in the common  
 ‘editions none of those notes are embodied. Circumstances how-  
 ‘ever, in Divine Providence, have since transpired, which demand  
 ‘the reprint of the Romish Testament complete, as it was first  
 ‘published at Rheims in 1582.

‘T. Hartwell Horne, in his *Introduction to the Critical Study and  
 ‘Knowledge of the Holy Scriptures*, Vol. II. p. 246, thus writes in  
 ‘reference to the work, of which this volume is an exact and un-  
 ‘abridged copy, without addition or alteration, except that the  
 ‘orthography has been necessarily modernized. “In the year 1582,  
 ‘the Romanists finding it impossible to withhold the Scriptures  
 ‘any longer from the common people, printed an English New Tes-  
 ‘tament at Rheims: which was translated not from the original  
 ‘Greek, but from the Latin Vulgate. The editors, whose names  
 ‘are not known, retained the words *azymes*, *tunike*, *holocaust*, *pasche*,  
 ‘and a multitude of other Greek words untranslated, under the  
 ‘pretext of wanting proper and adequate English terms by which  
 ‘to render them; and thus contrived to render it unintelligible to  
 ‘common readers. Hence, the historian Fuller took occasion to  
 ‘remark, that it was a translation *which needed to be translated*,  
 ‘and that its editors by all means *laboured to suppress the light of  
 ‘truth* under one pretext or another.”

‘ From the original volume the ensuing work has been exactly printed; and it is believed, that this is the only perfect edition of the Rhemists’ version, with their original annotations, “*cum superiorum permissu*, with the permission of their superiors,” which has been issued from the press during the last 215 years<sup>f</sup>.

‘ As a work of this character would have been almost useless without a complete topical and textual Index, no labour or pains have been spared to render it perfect. According to ancient custom, the principal subject of each note in the original work was mentioned in the margin. All these have been incorporated in the Index, and usually in the precise words of the Annotators, so that the phraseology even of the terms is in the Author’s antiquated form.

‘ Probably it may be asked, why was this edition of the Rhemish Testament published? and why is the Papal poison which it disseminates vended without the Christian antidote? In reply to these inquiries, it must be observed—the American people, and particularly the Churches of Christ in the United States, until recently have displayed a morbid incredulity in reference to the Papal system, and an almost settled determination not to be convinced of the “damnable heresies” and soul-killing abominations of Popery. To extirpate this deadly distemper, it is indispensable to administer a strong and plenteous surfeit; which shall excite an irresistible necessity for both the counteracting antidote, and the healthful restorative.

‘ This volume is a genuine, minute, and strikingly exact portraiture of the Papacy, delineated by their own Master Artists. The Roman Priests and the Jesuits know, that *this, their* Babylonian image, will not be worshipped by Americans. The external drapery, however gorgeous and imposing, is too thin to conceal the interior deformity: and therefore they have craftily withheld their dominant goddess from Protestant scrutiny: we only perform that duty, which, in the present state of Romanism in the United States, they are not sufficiently daring to execute.

‘ This Popish volume, we trust, will be duly examined by our Protestant brethren; especially, as it is intended to publish, uniform with this unspeakably fallacious comment, the replies of Fulke and Cartwright to the Rhemish annotations. A more

<sup>f</sup> It is almost unnecessary to mention that the writer is mistaken in this

belief. He had not heard of the editions of 1738 and 1788. H. C.



‘ acceptable and well-timed present cannot be offered to American  
 ‘ Christians and citizens. The character of these Protestant Cham-  
 ‘ pions may be accurately comprehended by another quotation from  
 ‘ Horne’s *Introduction to the Scriptures*: “Our learned countryman,  
 ‘ Thomas Cartwright, was solicited by Sir Francis Walsingham, to  
 ‘ refute this translation: but after he had made considerable pro-  
 ‘ gress in this work, he was prohibited from proceeding further, by  
 ‘ Archbishop Whitgift; who judging it improper that the defence  
 ‘ of the doctrine of the Church of England should be committed to  
 ‘ a Puritan, appointed Dr. William Fulke in his place. By him  
 ‘ the divines of Rheims were refuted with great spirit and ability.  
 ‘ Fulke’s work appeared in 1617 [first in 1589. H. C.], and in the  
 ‘ following year Cartwright’s *Confutation* was published, under the  
 ‘ auspices of Archbishop Abbot: both of them were accompanied  
 ‘ with the Rhemish translation of the New Testament.”

‘ To this testimony it may justly be added—their almost un-  
 ‘ equalled erudition, their high-toned Evangelical principles, their  
 ‘ powerful reasonings, their accumulated historical knowledge, their  
 ‘ caustic wit, their indignant sarcasm, and their pungent exposures  
 ‘ of the grand “MYSTERY, BABYLON THE GREAT,” combine an ex-  
 ‘ haustless storehouse of the purest didactic and profoundest con-  
 ‘ troversial theology: and we hope that they will speak in all their  
 ‘ power and efficacy to modern Americans, as they did to our  
 ‘ Puritan ancestors. The replies of Fulke and Cartwright to the  
 ‘ Jesuits of Rheims were both published exactly at the period when  
 ‘ our glorified Brethren were preparing to migrate from Europe  
 ‘ across the Atlantic in search of that liberty of conscience which  
 ‘ James I. and his profligate associated despots in church and  
 ‘ state refused them in Britain. Fulke, although a minister of  
 ‘ the English established church, was a decided anti-sectarian  
 ‘ Christian Philanthropist; and his persecuted Brother Cartwright  
 ‘ was an unflinching Evangelical combatant for Gospel truth, and  
 ‘ an advocate for civil and religious freedom, not less bold, intrepid,  
 ‘ and persevering, than those dignitaries who shall be “held in  
 ‘ everlasting remembrance,” John Owen, William Russell, John  
 ‘ Locke, and George Washington.

‘ This volume is confidently recommended to our Christian Bre-  
 ‘ thren of all denominations; with fervid prayer to Immanuel, the  
 ‘ Prince and Saviour of his church, that with its associated suc-  
 ‘ cessor it may constitute a “standard against the enemy who

‘ cometh in like a flood,” effectually lifted up by the Spirit of the  
‘ Lord.’

‘ *New York, November, 1833.*’

1833 to 1836 (?)—BIBLE, *Glasgow*, 8°.

About this time an octavo Bible made its appearance in Glasgow, published by the ‘ printer and publisher to the Catholic Bishops and Clergy in Scotland,’ and armed with the following document :

‘ This edition has received the special sanction and approbation  
‘ of the following Venerable Prelates.

‘ The Right Rev. Andrew Scott, Vicar Apostolic of the Western  
‘ District in Scotland.

‘ James Kyle, Vicar Apostolic of the Northern District in  
‘ Scotland.

‘ Andrew Carruthers, Vicar Apostolic of the Eastern District in  
‘ Scotland.

‘ Thomas Penswick, Vicar Apostolic of the Northern District in  
‘ England.

‘ John Briggs, Coadjutor Vicar Apostolic of the Northern Dis-  
‘ trict in England.

‘ Thomas Walsh, Vicar Apostolic of the Midland District in  
‘ England.

‘ J. G. Bramston, Vicar Apostolic of the London District.

‘ P. A. Baines, Vicar Apostolic of the Western District in  
‘ England.’

This Approbation is repeated before the New Testament, with the omission of Dr. Briggs’ name, who probably was not in office when that leaf passed through the press.

Both in *Text* and *Notes*, this edition appears to follow that of Dr. Murray, published in Dublin in 1825 : except in one Note on 2 Kings vii. 12, which is exactly copied from Dr. Challoner’s editions. The book has no date.

1836.—NEW TESTAMENT, DR. DENVIR’S, *Belfast*.

I have not met with a Testament printed at Belfast in this year : but have every reason to think that such an edition was issued, since in a later edition I find an ‘ Approbation’ of Dr. Denvir’s, dated in this year, and naming the gentleman by whom it was

superintended: ‘This new and portable stereotype edition of the *Douay Testament*, printed by the firm of Simms and Mc Intyre, Donegall Street, Belfast, has been diligently and carefully collated with the most approved Catholic Versions in the English language, by the Rev. John Lynch, P. P. Aghohill, previously to its publication. I hereby approve of its circulation among the faithful; being convinced, that if read with becoming reverence, humility, and pious dispositions, its perusal will be attended with great spiritual advantage. Cornelius Denvir, D. D. R. C. Bishop, Down and Connor. Given at Belfast this 11th day of July, 1836.’

### 1836.—FOUR GOSPELS, by DR. LINGARD. 8°.

In the year 1836 appeared ‘A new Version of the Four Gospels, by a Catholic.’ Although this work came forth without the author’s name, it was soon known to be from the pen of the Rev. Dr. John Lingard, a writer who had already attained considerable celebrity, by his ‘History of England’ and his ‘Antiquities of the Anglo Saxon Church.’ Published without parade of high names, without Dedication to a patron, without the ‘Approbations’ of bishops or theologians, and without the usual profession of entire submission to the judgment of ‘the Church,’—it displays no mean amount of scholarship, and an enlarged and independent mind, content that its production should stand or fall by its own merits.

The views of the Author are detailed to some extent, in his Introduction; the first few sentences of which are as follows:—

‘The writer of these pages submits the following remarks to the consideration of his readers.

‘The man who, for the purpose of instruction or edification, peruses the four books of the gospels—the only authentic sources of information respecting the words and actions of our blessed Lord—should be aware that he is reading works composed eighteen centuries ago, and descriptive of events which happened among a people of different language from his own, of different manners, of different habits of thought, of different institutions—social, political, and religious. He must, therefore, expect to meet in them with colloquial idioms to which he is a stranger, with allusions to matters of which he is ignorant, and with figures, metaphors, and similitudes—the usual vehicles of oriental instruction—the exact import of which, though easily understood by those to whom they were addressed, can now in many instances



‘be discovered only, if it can be discovered at all, with the aid of ‘long and patient investigation,’ &c. &c. &c.

These are not the sentiments of a man who is prepared unconditionally *jurare in verba magistri*. It is evident that Dr. Lingard was not satisfied with the previous Roman Catholic translations, by the Rhemists, Nary, Witham, or Challoner; though he never once mentions their versions, nor (I believe) has taken a single note from any one of them.

In general, he translates from the Greek Text: and in several notes gives his reasons for preferring it to the Latin Vulgate: but at Matthew viii. 30, he says, ‘the learned reader will observe that I frequently prefer the Latin to the Greek Text.’—He mentions the necessity of Tradition as supplementary to the written Scriptures; and remarks on the expression in Matthew x. 2. ‘Peter is here ‘called the first, not in number only, but in rank.’ But he puts forth the distinctive dogmas of his Church with great moderation, and studiously avoids the language of controversy. In many passages his translation approaches nearer to our Authorized Version than to any of the previous Roman Catholic ones.—The famous passage, of the Salutation of the Virgin, which all other translators render, “Hail, full of grace!” Dr. Lingard translates, ‘Hail, thou ‘favoured (of God):’ and adds this note: ‘*κεχαριτωμένη—gratia plena*. These words are explained by the Angel himself, ver. 30: ‘thou hast found favour (*χάρις, gratiam*) with God.’ Shewing that the Grace or favour was not *inherent* in the Virgin, but was *imparted to her*, by God.

Another instance of candour and faithfulness is shewn, in his translation of the passage, Matthew xix. 11. Dr. Challoner had rendered it, ‘all men receive not this word but they to whom it is ‘given:’ and added a note, ‘Protestants have corrupted the text, ‘by rendering it “all men cannot receive this saying:” to excuse the ‘sacriligious marriages of their first reformers.’—Dr. Lingard was too good a scholar to accept the erroneous translation; and too honest a man to retain the abusive note. He translates the passage, ‘All men are not capable of comprehending this doctrine:’ and remarks, ‘The Greek verb *χωρῶσι* means, to be of sufficient ‘capacity to contain; and metaphorically, to be able to understand ‘or to act. It occurs in the same sense in the next verse.’—We all know, that a vessel is familiarly said to *hold* a quart, a gallon, &c. whether it be full or empty.—The stone waterpots, mentioned in S. John ii. 6, are described as ‘*containing* (*χωρῶσαι*)

‘two or three firkins apiece,’ *before* our Lord had commanded them to be filled with water.

Instead of ‘Penance,’ and ‘do penance,’ he translates ‘repent-ance,’ and ‘repent,’ in all the principal passages; and on Luke xvii. 3, 4, adds a note, ‘*Repent*. The use of the word μετανοεῖν in these two verses shews; first, that it ought not to be translated, ‘as some will have it, to *reform*: secondly, that in the Vulgate ‘*pœnitere* and *pœnitentiam agere* bear the same signification.’

He adopts several peculiarities of rendering: e. g. he translates δούλος, *a slave*, or, *a bondman*; never, *a servant*: he uses *Messiah* instead of *Christ*: *Good-tidings*, for *Gospel*: *Tax-gatherer*, for *Publican*: *Fiends*, for *Devils*: *Figures*, for *Proverbs*: to *announce*, instead of to *preach*: *Verily*, for *Amen*: *Causes of offence*, instead of *Scandals*: δικαιοσύνη he renders *righteousness*, with us, instead of *Justice*, with the Vulgate and the Rhemists: and frequently translates ἀποκριθεῖς, *taking occasion to speak*, in passages where no previous question has been mentioned.

Many of his *Notes* are highly deserving of attention. He says of them in the Introduction, ‘It may be proper to inform the reader, that the notes, which are appended to the text in the following pages, are not of a controversial character. Their object is the elucidation of obscure passages, or the explication of allusions to national customs, or the statement of the reasons which have induced the translator to differ occasionally from preceding interpreters. Many of these he has consulted, though he has not thought proper to load his pages with references to their works. Such references would afford little information to the biblical scholar: they would be passed over without notice by the general reader.’

Although a revision of the Douay and Rhemish version had long been called for by pious Roman Catholics; and though Dr. Lingard’s character as a scholar stood very high among all those of his communion: yet it is beyond question that this New Version of the four Gospels was an undesired and unwelcome book to the high Ecclesiastical party among them. It was coldly received, tamely reviewed, and faintly commended. The *Dublin Review*, the principal literary organ of that party, speaks of it, as ‘a sudden and unannounced publication of a new version of Scripture.’—Is that any disparagement to it? Might not the author have had some inward misgivings, that if it had been ‘announced’ it was very possible that it never would have appeared at all?—‘We do not

‘imagine that the author imagined or intended that it should ‘supersede the one now in use.’—‘With several of its verbal ‘changes we are certainly pleased: but there are others, of which ‘we cannot bring ourselves to approve.’—‘The impression on the ‘reader’s mind, after having perused this edition, must be, that ‘Christianity never depended, for its code or evidences, upon the ‘compilation of these documents [the Gospels], and that they ‘never could have been intended for a rule of faith. *Considering ‘the work in this light*, we have an additional pleasure in bearing ‘witness to the learning, diligence, and acuteness of its author.’ Vol. II. p. 475.

It is quite evident, that this translation, which the learned author was bold enough to publish ‘unannounced,’ i. e. without waiting for any Clerical ‘Approbation,’—which he furnished with critical notes, and openly submitted—‘not to the Church (that is, the bishops) g,’ but—to ‘the consideration of his readers,’ was by no means acceptable to some of his brethren.

Contrast the cautious, and almost disparaging expressions of the reviewer, with the ardent praise lavished on the same writer upon many other occasions: and it becomes evident, that Dr. Lingard had here meddled with a forbidden subject, by inviting the Laity’s ‘consideration’ to criticisms on the Text of the Holy Gospels.

We do not suppose, that the author’s serenity of mind was at all disturbed by such remarks. But it is certain that his book has found but little circulation or encouragement. A copy of it is seldom met with. I have often looked into Catalogues of Roman Catholic booksellers, and found there *almost every other* work of Dr. Lingard: but scarcely ever observed this edition of the Gospels announced for sale with the rest.—I perceive that since his death, an attempt has been made by the publisher to throw copies into circulation, by introducing Dr. Lingard’s name into a new titlepage, dated 1851.

g How different is this writer’s generous spirit, from that which permitted another Roman Catholic Clergyman—a learned man too—to conclude his work with the following sentence: ‘Invincible and infallible spouse ‘of Christ, the Catholick Church: I

‘resigne and devote my travayles and ‘wrytings to thy sacred doome. With ‘thee I say and unsay, commend and ‘condemne, all doctrine by me, or ‘others, professed.’—Fitzsimon’s Confutation of M. Rider, 1608.



1838.—NEW TESTAMENT, DR. BLAKE'S. *Newry*. 8°.

Dr. Blake, Roman Catholic bishop in Dromore, appears to have taken praiseworthy pains to provide the poor of his communion with a cheap and legible edition of the New Testament. He caused one to be printed at Newry in this year; and prefixed to it an address, embodying his views upon Scripture reading, and his Approbation of this particular edition, in the following words:—

‘ Among the duties annexed to our pastoral office, we have  
 ‘ always regarded that of nourishing those whom God has com-  
 ‘ mitted to our care with the *pure* word of Divine revelation as pre-  
 ‘ eminently and incomparably the most important; and accord-  
 ‘ ingly, we have availed ourselves of every facility which the zeal of  
 ‘ others afforded to communicate this inestimable food as much as  
 ‘ possible to our beloved flock. We now endeavour to add to those  
 ‘ facilities. Knowing that there are many who cannot purchase  
 ‘ the sacred volume, if it be not very cheap; and others who cannot  
 ‘ read it, if the type be small; it has been our study to provide an  
 ‘ edition of the *most precious* portion of the sacred writings, suited  
 ‘ to the scanty means of the poorer classes of society, and easily  
 ‘ legible to readers of every age. Such, in our estimation, is the  
 ‘ New Testament now published by Mr. ROBERT GREER. To  
 ‘ ensure the correctness of this Edition, to the utmost of our  
 ‘ ability, we have imposed on ourselves the task of revising every  
 ‘ page of it, and of collating it not only with the most approved  
 ‘ Catholic versions in the English language, but also with the Cle-  
 ‘ mentine Latin Vulgate, and occasionally with the Original Greek :  
 ‘ and to elucidate those passages *which are hard to be understood,*  
 ‘ *and which the unlearned and unstable wrest to their own destruction*  
 ‘ (2 Pet. iii. 16), we have borrowed from other editions, and in-  
 ‘ serted in the margin, some few appropriate notes, which the  
 ‘ candid reader will acknowledge to be not only useful, but, for the  
 ‘ most part, even necessary for rightly understanding the Inspired  
 ‘ Text.

‘ We beg the reader, however, to be always mindful, that in  
 ‘ order to understand usefully, and derive spiritual benefit from the  
 ‘ lecture of this Divine book, it must be read with an humble and  
 ‘ reverential spirit, with a hunger and thirst for the word of life,  
 ‘ with a recollected mind, with docility of heart, and a fervent  
 ‘ desire and prayer to be assisted by “the Father of lights;” and

‘ therefore we most earnestly recommend to all, and particularly to  
 ‘ the Faithful of this Diocese of Dromore, to whom our attention is  
 ‘ especially due, that before all such lectures the following petition  
 ‘ be devoutly offered :—

‘ Come, Holy Spirit, fill the hearts and minds of thy faithful  
 ‘ servants, and inflame them with the fire of thy divine love.

‘ Let us pray,

‘ O God, who didst teach the hearts of the faithful by the illumi-  
 ‘ nation of the Holy Ghost, grant us, we beseech thee, to be always  
 ‘ wise in the same spirit, and to rejoice by his consolation, through  
 ‘ our Lord Jesus Christ thy Son, who liveth and reigneth with  
 ‘ thee, in the unity of the same Holy Spirit, for ever and ever.  
 ‘ Amen.

MICHAEL BLAKE, D.D. *R. C. Bishop of Dromore.*

‘ *Newry, 1st of September, 1838.*’

The *Text* appears to be that of Dr. Murray, agreeing with the earlier editions of Dr. Challoner.

The *Notes*, which Dr. Blake mentions having borrowed from other editions, are taken *verbatim* from the Bible of 1825, sanctioned by Dr. Murray, printed by Coyne, 8<sup>o</sup>.

#### 1839.—NEW TESTAMENT. *Belfast.* 16<sup>o</sup>.

In this year, Dr. Denvir, titular Bishop of Down and Connor, gave his ‘ Approbation’ to an edition of the New Testament, which appeared at Belfast in a pocket size. This was soon followed by the whole Bible; and repeated editions of both have continued to appear since that time. The form of Dr. Denvir’s Approbation of the New Testament is as follows: ‘ The present edition of the  
 ‘ Douay Testament, published by the firm of Archer and Sons,  
 ‘ Castle Place, Belfast, has been carefully revised and diligently  
 ‘ compared with the Latin Vulgate. To promote the spiritual  
 ‘ interests of the faithful, I hereby impart to it my Approbation,  
 ‘ and earnestly recommend its pious perusal. I H S. C. DENVIR,  
 ‘ D. D. R. C. Bishop Down and Connor. Given at Belfast August  
 ‘ 20. 1839.’

This edition is distinguished from all subsequent ones issued with Dr. Denvir’s sanction, in having a curious introduction, by a priest, prefixed to it, in the following terms:

‘ Preface to the New Testament published by Archer and Sons,  
 ‘ by the Rev. Daniel Curoe, P. P. Randalstown.

‘ The extensive circulation of the Sacred Scriptures in the English language bears practical testimony to the zeal of the Catholic Hierarchy to accommodate the faithful with their constant perusal.

‘ An antiquated calumny, recently pronounced by a Presbyterian Clergyman before an assembly of his Scotch brethren, has provoked an official enquiry relative to the number of copies printed in Ireland within these few preceding years.

‘ In compliance with the request of two distinguished Prelates, under whose sanction extremely cheap editions have been executed in Belfast, publishers of the first respectability have furnished an authorized statement, recording the sale of three hundred thousand copies of the Douay version.

‘ The Pastors of the Catholic Church earnestly recommend the Laity to purchase the Sacred Volume: the very low price of the present publication, regulated by the encouraging prospect of a large and rapid demand, affords additional evidence to their success in this department.

‘ In our interpretations, lectures, and sermons, we uniformly refer to the Bible, as the principal standard of the tenets and moral obligations which we profess and inculcate.

‘ Of all the false, malevolent charges preferred against our holy religion, there is none more opposed to truth, to facts, and to general practice, than that of our attempting, in the remotest manner, to depreciate the Divine Word, or to debar our people from its invaluable possession. “These,” observes the Sovereign Pontiff in the preceding document, “are the most abundant sources, which ought to be left open to every one, to draw from them purity of doctrine and morals, to eradicate the errors which are so widely disseminated in these corrupt times.”

‘ Had not the Catholic Church preserved the Scriptures as the apple of her eye; had she not, with indefatigable labour transcribed, and by that irksome process, the only one in use previously to the invention of the art of printing, transmitted to posterity renewed and multiplied copies, where would the first Reformers have found the Sacred Volume?

‘ Luther acknowledges his obligations to the Mother Church on this head. “We are,” says he, “obliged to yield many things to the Papists ..... that with them is the Word of God, which *we received from them*; otherwise we should have known nothing at all about it.” *Comment on John*, ch. xvi.



‘ From this transmitted source, the Authors of that memorable innovation taught their disciples to select whatever code of belief and morals their reason and judgment might discover, to the exclusion of tradition and the directing power of the Catholic Church.

‘ Did the magnanimous Fathers of the so called reformation place in the hands of their followers a correct version of the Bible, a faithfully rendered expression of the meaning of the Original ?

‘ Authentic history of an unimpeachable character attests the contrary.

‘ Soon after the commencement of their Evangelical labours, they disseminated through Europe a multitude of Scriptural translations, some of which were disgraced by the most corrupt doctrines and glaring perversions of the purport of the inspired Pensmen.

‘ The first editions published in the English language after that period were: 1st, Tyndal’s; 2dly, Coverdale’s, both in the reign of Henry VIII.; 3dly, that called “Bishop’s Bible,” in the reign of Queen Elizabeth. These three possessed the exclusive circulation of England till the year 1611, a term of nearly sixty years, and were superseded by the publication of the present “authorized” version, in the reign of James I.

‘ These three editions, supplying, as they did, the admirers of the new Gospel with the sole and all-sufficient rule of faith and morals during that ominous space, were so replete with gross errors, that more than one thousand Ministers of the English Protestant religion declared them to be, in some places, absurd; and in others, as taking from, perverting, obscuring, and falsifying the Word of God; being, to use the language of James himself, “a most corrupt translation.” Protestant Divines of the first eminence, Louth, Newcombe, Wakefield, Bellamy, and Horne, admit, that *the errors in the present authorized version are frequent, and that a revision is desirable.*

‘ Thus it appears, that whilst the Children of the Reformation vehemently declaimed against the spiritual Tyranny of Rome, and exulted in the superior privileges of their birthright, they have all the while been building their belief on corrupt translations, on the whims, prejudices, and blunders of Editors, palpably misapplying the Sacred Volume without any competent authority; nay, disclaiming the existence of any such an authority, so essential to

‘ determine the true reading of the text. The Scriptural inquirer  
 ‘ was drawing from the polluted stream, and yet flattered himself  
 ‘ that he was drinking at the fountain head of “the living waters.”

‘ In the Catholic system, all due veneration is rendered to the  
 ‘ written Word of God ; all due advantage derived from a respect-  
 ‘ ful consideration of its holy lessons, and an efficient barrier op-  
 ‘ posed to the vagaries of the human mind, at which, under the  
 ‘ name of religion, Christianity has been compelled to blush.

‘ From the concurrent import of the most clear, and most signi-  
 ‘ ficant passages, the Catholic infers, that Christ has established on  
 ‘ earth a living, speaking, and directing tribunal, permanently con-  
 ‘ stituted, and divinely commissioned to teach and to enforce the  
 ‘ admission of the doctrine solemnly delivered. He holds the unity  
 ‘ and immutability of a defined code of faith, demanding from us  
 ‘ under pain of forfeiting heavenly bliss, a cordial assent of the will  
 ‘ to every solemnly propounded tenet, “for with the heart, we be-  
 ‘ lieve unto justice ; but with the mouth, confession is made unto  
 ‘ salvation.” “And I say to thee, thou art Peter ; and upon this  
 ‘ rock I will build my church, and the gates of hell shall not pre-  
 ‘ vail against it. And I will give to thee the keys of the kingdom  
 ‘ of heaven. And whatsoever thou shalt bind upon earth shall be  
 ‘ bound also in heaven : and whatsoever thou shalt loose on earth,  
 ‘ shall be loosed also in heaven.” . . . . “Going therefore teach ye  
 ‘ all nations ; baptising them in the name of the Father, and of  
 ‘ the Son, and of the Holy Ghost, teaching them to observe all  
 ‘ things whatsoever I have commanded you : and behold I am with  
 ‘ you all days, even to the consummation of the world.” . . . “He that  
 ‘ believeth and is baptized, shall be saved : but he that believeth  
 ‘ not shall be condemned.” “He that heareth you, heareth me :  
 ‘ and he that despiseth you, despiseth me.” “He said to him a  
 ‘ third time, Simon, son of John, lovest thou me ? And he said to  
 ‘ him, Lord, thou knowest that I love thee. He said to him, feed  
 ‘ my sheep.” “One Lord, one faith, one baptism.” “A man that  
 ‘ is a heretic, after the first and second admonition, avoid ; know-  
 ‘ ing that he, that is such an one, is subverted and sinneth, being  
 ‘ condemned by his own judgment.” Rom. x. 10. Matth. xvi. 18, 19 ;  
 ‘ xxviii. 19, 20. Mark xvi. 16. Luke x. 16. John xxi. 17. Ephes.  
 ‘ iv. 5. Tit. iii. 10, 11.

‘ The irreconcilable contradictions, in which the advocates of the  
 ‘ all and sole sufficiency of the written word are involved, bear  
 ‘ evidence to the just and indisputable jurisdiction of the Catholic

‘ church. For whilst they assert the “glorious liberty” of explaining the Bible on the primary principle of individual interpretation, they are compelled to adopt the Catholic practice in points of grave importance, apparently at variance with Scripture. On what authority do we solemnize the first in place of the seventh day of the week? Genesis ii. 3. On what canon of interpretation do we ground the right of changing the manner and time of observing the rest, so clearly described and significantly enjoined? Exod. xvi. 23; xxxv. 3. Levit. xxiii. 32.

‘ Christ commands his disciples to wash the feet of one another, under circumstances the most likely to ensure a permanent respectful fulfilment of the interesting ceremony. John xiii. 8–14. The Apostles guided, as they profess, by the aid of the Holy Ghost, in extending to the Christian dispensation an ancient scriptural prohibition, forbade the use of things strangled, and blood. Genes. ix. 4. Levit. xvii. 19. Deut. xii. 23. Acts xv. 29. From the language of Scripture, and the practice of the first Christians, it is evident that baptism was, in its first institution, conferred by immersion: some memorable passages evince the high importance which Christ attached to the proper administration of this sacrament, requiring, as he does, in the recipient a knowledge and belief of the revealed mysteries. Matth. xxviii. 12. Mark xvi. 16. John iii. 5. Acts ii. 38. Do not modern Societies adopt the opposite method of aspersion, and confer baptism on infants, whose conditions render them incapable of realizing the prescribed scriptural dispositions?

‘ For these and several other deviations from the exact letter of the Scripture, the ingenuity of our opponents can assign no other reason than the authority of the Pastors of the Catholic Church, whom Christ has established the expounders of his will.

‘ Those who profess the Bible alone to be the sole rule of their religion, announce their incompetency to compose articles, confessions, creeds, and catechisms. If, as these maintain, infallibility appertain not to any man, or to any assembly of men, but solely and exclusively to the written word, which every man is bound to search; any attempt to fetter the Christian mind and to reduce it to bondage by arbitrary barriers of human contrivance is an unwarrantable encroachment on “that liberty with which Christ has made them free.”

‘ In defiance, however, of this inevitable consequence, directly emanating from the right of private judgment, the boasted charter



‘ of the so-called Reformation, the leading denominations of religionists in those kingdoms, separated from the communion of Rome, have enacted articles of faith, not only for the guidance of their own opinions on the important subject of eternal salvation, but also for the purpose of condemning their fellow Christians.

‘ The Church of England, in the eighteenth Article, fulminates the following anathema against those “accursed persons that presume to say, that every man shall be saved by the law or sect which he professeth, so that he be diligent to frame his life according to that law and the light of nature. For holy Scripture doth set out unto us only the name of Jesus Christ, whereby men must be saved.”

‘ With a display of consistency and charity no less edifying, the West Minster Confession, a formulary of man’s erring device, the standard however of Orthodoxy with the Synod of Ulster, defines, ch. xxv. “There is no ordinary possibility of salvation out of the visible Church: some churches have so far degenerated as to become no churches of Christ, but synagogues of Satan: the Pope is Antichrist, the Man of sin, and Son of perdition.”

‘ The framers of these damning and persecuting tenets first proclaimed to the world their total lasting incapacity to ascertain, with certainty, the true sense of the Sacred Volume, which becomes in their fundamental principles, the rejection of infallibility being vested in any tribunal on earth, a source of doubt, perplexity, and error. For, if no man or body of men have a divinely accredited commission to explain the meaning of the Word, may not revelation, God’s best gift to man, be pressed into the defence of the most pernicious errors, and of the worst passions of the human heart? Yet the Authors of the preceding Articles, disavowing the remotest pretensions to infallibility, and affirming their liability to misconceive the meaning of every text of Scripture, dare pronounce nine-tenths of the Christian world, children of perdition, and irretrievably condemned.

‘ The Catholic Church does not allure disciples to her communion by false illusory promises; nor invite her children to interpret the Bible without reference to her perpetual warrant to “teach all nations.” She does not, like modern Societies, extend a right to the Laity, and subsequently visit with the severest penalties the legitimate consequences to which the exercise of that right conducts.

‘ Randalstown, 10th Sept. 1839.’

I say no more, respecting this piece of frothy declamation and commonplace complaints against Protestants, than that its statement concerning our English versions is quite inaccurate. Besides the three translations named by Mr. Curoe, there was another, more popular and more widely dispersed than any of them, namely the Genevan; of which not fewer than a hundred editions, including Bibles and Testaments, were printed between the years 1560 and 1617. This was the translation, which king James particularly disapproved.

PS. Since the foregoing was written, I have seen an announcement of the death of Mr. Curoe, on October 21st, 1854.

#### 1839.—BIBLE, DR. DENVIR'S, *Belfast*.

In this year, another portable edition of the Bible was published at Belfast; to which Bishop Denvir gave his 'Approbation,' in the following form: 'This new and portable edition of the Douay Bible, printed by the firm of Simms & M'Intyre, Belfast, has been diligently and carefully collated with the most approved versions in the English language, previously to its publication. I hereby sanction its circulation among the faithful, feeling convinced that if read with becoming reverence, humility, and pious dispositions, its perusal will be attended with great spiritual advantage.

'Cornelius Denvir, D.D. R.C. Bishop Down and Connor.

'Given at Belfast, this 24th day of July 1839.'

This Approbation was affixed to several subsequent editions, as those of 1846, 1848, &c., copies of which have been largely distributed by the British Government among private soldiers, prisoners, and certain classes of emigrants.

Both the *Text* and *Notes* appear to agree with Dr. Murray's edition, 8°. *Dublin*, 1825.

#### 1840.—NEW TESTAMENT, *Philadelphia*, 12°.

In this year, another edition of the New Testament was published at Philadelphia, professing to be taken 'from the last London and Dublin edition.' It was issued under the sanction of Bishops Kenrick and Hughes; whose 'Approbations' are attached, as follows:

'We hereby approve of the edition of the New Testament now

‘ published by Eugene Cumiskey, being conformable to the edition  
‘ previously approved of by various prelates. Given under our  
‘ hand at Philadelphia, this 1<sup>st</sup> day of October 1839.

‘ + Francis Patrick Kenrick, Bishop, &c.’

‘ We approve of this stereotype edition of the New Testament of  
‘ our Lord and Saviour Jesus Christ, being according to the  
‘ Douay version.

‘ + J. Hughes, Bishop, N. Y.’

I am not able to say *what* was ‘ the last London and Dublin edi-  
‘ tion,’ or the edition ‘ previously approved of by various prelates.’  
So far as I can see, the *Text* agrees with that of Dr. Murray’s  
edition, of 1825; and the *Notes* exactly correspond. Indeed, it  
seems most probable, that this edition was copied from that of  
1825, from the circumstance of its repeating a misprint, in spelling  
Dr. Witham’s name ‘ Wethem.’

At the end of the volume is a list of books sold by the publisher;  
among which are ‘ Haydock’s grand folio Doway Bible, with plates:  
‘ Challoner’s quarto Bible, with engravings: Challoner’s octavo  
‘ Bible, plates: Doway Testaments, varying in price.’

I do not know whether these were *American* editions, or whether  
they had been imported from England and Ireland.

#### 1846.—DR. MAC HALE’S TESTAMENT.

In 1846 Dr. Mac Hale of Tuam gave his sanction to the circu-  
lation of the New Testament throughout his diocese, by affixing  
his ‘ Approbation’ to an edition, stereotyped in Dublin, and pub-  
lished by a bookseller in Tuam. With his characteristic boldness,  
he did not hesitate to admit on the titlepage, that it appeared  
‘ With the approbation of HIS GRACE THE MOST REV. DR. MAC  
‘ HALE, ARCHBISHOP OF TUAM.’ The language of his ‘ Approbation’  
is gratuitously violent against Protestant versions; and he dis-  
tinctly avows, that his chief inducement to permit the use of this  
edition was, that it might ‘ neutralize the poison of those counter-  
‘ feit productions.’ The Approbation is in the following words:

‘ Aware of the manifest dangers to faith and morals, that are  
‘ found in corrupt versions of the Bible, as well as in the Scriptural  
‘ fragments that are insidiously issued amongst the people, exhi-  
‘ biting strange and inaccurate novelties of language, in which you  
‘ look in vain for the sound forms of Catholic doctrine; We have



‘not ceased to deplore this great evil, and to labour for its correction. It occurred to us that the publication of genuine versions of the Vulgate, under competent authority, with explanatory notes, would be found among the most efficient means to neutralize the poison of those counterfeit productions.

‘Accordingly, We approve of this edition of the DOUAY TESTAMENT, with notes and comments, published by Thomas Brennan of this city, and recommend it to the faithful, in the confidence that, for the true sense of the difficult parts of the Scriptures, they will submissively trust to the authority of the Catholic Church, on which alone all Christians must rely for their authenticity and inspiration.

‘JOHN, ARCHBISHOP OF TUAM.

‘St. Jarlath’s, Tuam, Feast of the Rosary of the Blessed Virgin, in the year of our Lord 1846.’

It does not appear, that Dr. Mac Hale bestowed any special care in preparing this edition, or added any thing by way of improvement; for both the Text and notes seem to agree exactly with Dr. Murray’s Bible, published in 1825.

#### 1847.—BIBLE, *Dublin, R. Coyne, 8°.*

In this year another impression was taken from the stereotype plates of the Bible, sanctioned by Dr. Murray, and printed by R. Coyne in 1825. It bears the Approbation prefixed to former issues; with the addition of a Letter of recommendation by Father Mathew, ‘the Apostle of Temperance.’

‘APPROBATION.’ See it above, at p. 124.

‘To the members of the various Total Abstinence Societies in IRELAND, ENGLAND, and SCOTLAND.

‘MY DEAR FRIENDS,—As the united Catholic Bishops of Ireland have especially recommended the Faithful under their jurisdiction to “read with due reverence and proper dispositions the HOLY BIBLE, published by R. Coyne:” and as he now proposes to issue the Divine Volume, under the same authority, in twelve parts, at sixpence each, so as to suit the means and circumstances of all classes;—in order to assist in carrying into practical effect the recommendation of the Venerable Prelates, I humbly, but most earnestly, entreat all the members of the various Total Abstinence Societies, who, I trust, by being members of Societies which have

‘produced order, peace and tranquillity, are prepared to read the Holy Scriptures with “due reverence and proper dispositions”—to avail them of such a treasure, on such *acceptable terms*, and thus to join Wisdom to Temperance, or as the Apostle Peter says (2 Epist. i. 5–7) that “employing all care, you minister in your faith, virtue; and in virtue, knowledge; and in knowledge, Abstinence; and in Abstinence, patience; and in patience, godliness; and in godliness, love of brotherhood; and in love of brotherhood, charity.”

‘Permit me, my dear friends, to express my most anxious and ardent desire, that all of you, who shall thus read the Sacred Scriptures, with faith, submission, and respect, will follow the divine lessons they inculcate.

‘In conclusion, being fully convinced of the great blessings to be derived from a careful perusal of the Sacred Volume, I shall, for my own part, adopt every means in my power to promote its circulation among you and all others over whom I can exercise any influence.

‘I am, my dear Friends, faithfully and sincerely yours,

‘THEOBALD MATHEW.

‘Cork, 8th May 1843.’

#### 1847.—DR. WISEMAN'S TESTAMENT, 8°.

In 1847 a New Testament was printed at Derby, by the firm of Richardson and Son; with the ‘Approbation’ of Bishop Walsh, Vicar Apostolic of the Midland District, and Dr. Wiseman his Coadjutor, in the following concise form: ‘We hereby approve of this edition of the New Testament. Given at Birmingham, this 1st day of January, 1847. + Thomas [Walsh] Bishop of Cambysopolis. + Nicholas [Wiseman] Bishop of Melipotamus, Coadjutor.’

It bears also the Approbation given to the Original edition of Rhemes 1582, but no other: nor is the letter of Pope Pius VI. prefixed. The *Text* appears to agree with that of the Bible, 4°. Dublin 1791, the Testament of 1803, and Haydock's Bible.

The *Notes* appear to agree with those of the Testament of 1803.

#### 1848.—HAYDOCK'S BIBLE, *Edinburgh*, &c. 4°.

In 1845, a bookselling firm of Glasgow undertook the republication of Haydock's Bible, with all its notes, in a handsome quarto form. They obtained the ‘Approbations’ of the Vicars Apostolic of

Scotland, and favorable letters from several Roman Catholic bishops in Ireland; also from the Rev. Theobald Mathew and two other priests, wishing success to their undertaking. These documents are as follows:

‘APPROBATION,’ &c.

‘To Messrs. A. Fullarton<sup>h</sup> and Co. of Dublin, London and Edinburgh, publishers.

‘Gentlemen,—You have hereby our sanction and approbation of the new edition of Haydock’s Catholic Bible, to be issued by you, provided the same be revised by the Rev. W. Gordon, one of our clergymen, and in case of his absence, by another Catholic clergyman, and certified by him to be *verbum verbo* the same as the Bible already approved and circulated as Haydock’s Catholic Bible.

+ Andrew, Bishop of Eretria and Vicar Apostolic of the Western District of Scotland.

+ John Murdock, Coadj.

‘Glasgow, Chapel House, 26th April 1845.’

‘Gentlemen,—Understanding that you intend to publish a new edition of Haydock’s Catholic Bible, I hereby beg to signify my approbation of that undertaking, as I know that you have already received the sanction of the Bishops in your town.

+ Andrew, Bishop of Ceramis, Vic. Ap. of the Eastern District of Scotland.

‘Edinburgh, 29th April 1845.’

‘Gentlemen,—I shall be happy to add my name to any undertaking approved of by the Right Reverend the Vicars Apostolic of Scotland.

+ James Gillis.

‘Edinburgh, 30th April 1845.’

‘As the Bible about to be published by Messrs. Fullarton and Co. is to be revised by the Rev. WILLIAM GORDON, Glasgow, in whose accuracy I have every confidence, I recommend this edition to all the Catholics of the Northern district of Scotland, as a faithful reprint of the ordinary Douay or Catholic version.

‘Blairs, 18th July 1845.’

‘Jas. Kyle, V. A. N. D. S.

On the green covers of the numbers, as published separately, the same Approbations are repeated, with the following additional ones:

<sup>h</sup> See below, at p. 152.



‘ I have carefully read over both Text and Notes of this part of your edition of Haydock's Catholic Bible, and find the whole printed exactly from the original folio edition of 1811, used by you as your copy. The Catholic public may rest assured that the remainder of the work will, as it comes out, receive the same careful revision: and I have every reason to believe that in the hands of the present proprietors, Messrs. A. Fullarton and Co., the publication will be conducted with regularity and to the full satisfaction of the Subscribers.

‘ William Gordon.

‘ 34, Great Clyde Street, Glasgow, 8th August 1846.’

‘ It has received the sanction of the following Right Reverend Catholic Prelates:

‘ Having received a letter signed by the Right Rev. Dr. Scott, Vicar Apostolic of the Western District of Scotland, and his Coadjutor the Right Rev. Dr. Murdoch, guaranteeing the genuineness of a new edition of Haydock's Catholic Bible, published by Messrs. A. Fullarton and Co., I am perfectly satisfied that this interesting edition of the Bible will be correct in every respect, and I trust that it will meet with that encouragement which it so justly deserves from all pious and sincere Catholics.

‘ + W. Crolly, R.C. Archbishop of Armagh, and Primate of all Ireland.

‘ Armagh, 13th October 1845.’

‘ I fully concur in the sentiments expressed by His Grace the Most Rev. Dr. Crolly, respecting the forthcoming edition of Haydock's Douay version of the Holy Scriptures.

‘ + C. Denvir.

‘ I concur in the opinion of His Grace Most Rev. Dr. Crolly, respecting Haydock's Douay version of the Bible.

‘ + Nicholas Foran,

‘ R. C. B. Waterford and Lismore.

‘ Waterford, 26th Nov. 1845.

‘ The undersigned can have no difficulty in recommending the forthcoming edition of Haydock's Bible to the attention of the Catholic public, sanctioned as it is by the *unanimous* approbation of the Prelates of Scotland, and entrusted for revision to the Rev. W. Gordon, Catholic Clergyman, Glasgow.

‘ The very respectable style in which this edition of the Bible is presented to the public fully entitles it to their patronage and support.

‘ Thomas O’Keeffe, V. G. Cork.

‘ Michael B. O’Shea, P. P. of SS. Peter and Paul’s.

‘ Theobald Mathew.

‘ St. Finbar’s, October 14, 1845.

‘ Gentlemen,

‘ Having seen the Approbation given by my Right Reverend brethren, the Vicars Apostolic of Scotland, to the edition which you are now publishing of the Illustrated Catholic Family Bible, and having therefore the most perfect reliance that all due care has been taken that the translation of the Sacred Text will be found to be accurate, and the Notes at once judicious and orthodox, I beg permission to become a subscriber for a copy of this beautiful and valuable edition. —Wishing success to your splendid and useful undertaking, I have the honour to remain,

‘ Gentlemen,

‘ Your obedient humble servant,

‘ + D. Murray.

‘ Mountjoy Square, 10th November, 1845.

‘ I consider a new edition of Haydock’s Bible, in the form and manner intended by the spirited publishers Messrs. A. Fullarton and Co. of Abbey Street, Dublin, will be found a great acquisition to biblical knowledge, particularly as no fear need be entertained regarding the accuracy of the Text, and the truth and orthodoxy of the very lengthened and learned Commentaries by which it is accompanied, submitted as it has been in all its departments, to the supervision of learned and competent Ecclesiastics under the sanction of the Right Rev. Dr. Scott and other Prelates of Scotland.

‘ + John Ryan.

‘ Limerick, November 21, 1845.’

The first Part of the work came out in 1845. After five parts had been issued, the book was transferred to another publishing house, Messrs. Fullarton and Co., who completed it in the year 1848.—Both the printing and paper are very good; and the engravings are of a superior class.

This edition was printed from Haydock’s *earliest* impression of

his Bible (which began to appear in 1811), as certified above by Rev. Mr. Gordon: and, as Bishop Scott had insisted on its being copied *verbum verbo*, it retains a curious mistake in the note on Genesis i. 16. where Light is said to be ‘nearly three thousand years in coming to us from the remotest star *in our Stratum.*’ Mr. Haydock himself had detected the error, as soon as it was printed; and had removed the words printed in Italics, from his second impression, dated 1812. He lived to see the early parts of Fullarton’s edition; and has expressed his dissatisfaction that the accidental error should have been thus perpetuated.

#### 1849.—THE FOUR GOSPELS, by BISHOP KENRICK.

This year presents us with a handsome volume from the press of New-York, comprising the labours of an American Roman Catholic prelate; namely, ‘The Four Gospels, translated from the Latin Vulgate, and diligently compared with the Original Greek Text, being a revision of the Rhemish translation, with notes critical and explanatory. By Francis Patrick Kenrick, bishop of Philadelphia.’

It bears no Ecclesiastical ‘Approbation;’ but is dedicated to the prelates of the United States, in the following words:—

‘To the Hierarchy of the United States assembled in the seventh Provincial Council of Baltimore.

‘Most Reverend and Right Reverend Colleagues,

‘I venture to offer to the public a revised translation of the four Gospels, with notes directed to remove the chief difficulties that may occur in their perusal. My object is not to substitute it in public acts for the received version, but to submit it to your mature judgment and correction, and in the mean time to facilitate the study of the life of our Divine Redeemer in its only authentic records. The annotations which I have added are for the most part selected from the holy Fathers, although occasionally I have availed myself of the researches of modern writers, unhappily estranged from Catholic communion. I cannot hope that a work, which demands so much erudition and such exercise of judgment, is in every respect faultless; but I offer it as an earnest of my zeal for the correct understanding and devout study of the sacred Scriptures. These have at all times been the subject of the meditation of the prelates of the Church, and of the Clergy generally, whose duty and constant endeavor it has been to refresh



‘ the faithful with the living waters drawn from these fountains of  
‘ salvation.

‘ With profound veneration and sincere attachment, I have the  
‘ honor to remain,

‘ Your devoted brother in Christ,

‘ FRANCIS PATRICK KENRICK, Bishop of Philadelphia.

‘ *Philadelphia, May 1, 1849.*’

Without scrutinising too closely the correctness of the last clause of this dedication, we may willingly admit that it expresses sentiments worthy of a Christian Bishop, in language calculated to promote feelings of peace and good will. He has prefixed to his book a ‘ General Preface;’ the following extracts from which may sufficiently exhibit the author’s spirit, and the plan which he proposed to follow in his work. . . . ‘ The unanimous interpretation  
‘ of ancient Christian writers, whom we call fathers of the Church,  
‘ is recognized as a rule from which we may not depart: but it is  
‘ very limited in its application, since it can scarcely be verified  
‘ unless in regard to doctrines. On matters of critical inquiry much  
‘ light may be derived from them, without superseding the exercise  
‘ of our own judgment, or rejecting the aid proffered us by modern  
‘ commentators, even by those who are unhappily estranged from  
‘ the communion of the Church. . . .

‘ As I present the public with a revised translation of the  
‘ Gospels, from the Latin Vulgate, it becomes necessary to say  
‘ something regarding its authority. This version, which comprises  
‘ the Old and New Testament, was declared *authentic* by the holy  
‘ council of Trent. The chief ground on which the fathers of this  
‘ venerable assembly relied, was its long use in the Church, since it  
‘ must have been recommended by its intrinsic excellence, and it  
‘ might be considered as adopted under the guidance of that Divine  
‘ Spirit, who abides for ever in the Church, to guard revealed  
‘ truth from human corruptions. The force of the term *authentic*,  
‘ as employed by them, is equal to ‘ authoritative,’ and corresponds  
‘ with authorized or standard version<sup>h</sup>. It was intended to give  
‘ the Vulgate weight and authority in all doctrinal matters, that  
‘ no one might elude the proofs which it furnishes. The wisdom  
‘ and justice of this decree are acknowledged by Campbell the  
‘ learned Scotch critic. . . .

<sup>h</sup> [See some remarks on this subject, above, at pp. 14. 63.]

‘ The Vulgate version of the New Testament is almost as ancient as the Text, having been made in the age of the Apostles, or not long afterwards, and retouched by St. Jerome, at the close of the fourth century: consequently it represents a Greek manuscript of the highest antiquity. The oldest extant manuscript, which is the Vatican, is ascribed to the middle of the fourth century. An English Critic of the present day [Dr. W. Kitto] says; “The Vulgate of the New Testament generally agrees with the oldest manuscripts of the Italic, and is one of the best critical helps towards restoring the true text of the Greek.” This is fully confirmed by the researches and judgment of the most eminent critics in Germany and the British empire, among whom I shall specially refer to Griesbach, Schott, Campbell, and Bloomfield. At the Reformation, the Greek text, as it then stood, was taken as a standard, in conformity to which the versions of the reformers were generally made: whilst the Latin Vulgate was depreciated, or despised, as a mere version. This, however, has proved to be a capital mistake, for the text was full of interpolations and corruptions of various kinds, whilst the Vulgate faithfully represented the text as it stood in the fourth, or even in the first century. Since the famous manuscripts of Rome, Alexandria, Cambridge, Paris, and Dublin, were examined, and criteria were laid down for distinguishing the original text from false readings, by the labours of Mill, Bengel, and of later critics, a verdict has been obtained in favor of the Vulgate. In the vast majority of instances in which it differs from the common Greek, Protestant judges, with astonishing unanimity, have declared its correctness. The reader will perceive this by attending to the notes, in which I have marked the authorized version, as the Protestant translation made by order of King James is called, with the initial P; which is preceded by G. wherever it corresponds with the common Greek reading. The reference to the critics by name, and to manuscripts and versions, may give to this work a less popular character than I could wish: but I deemed it all-important to prove in detail by the testimony of unsuspected witnesses, that the Vulgate version of the Gospels is a faithful representation<sup>i</sup> of the original text, whilst the Protestant translation, taken from the common Greek, abounds in inaccuracies. I cheerfully admit

<sup>i</sup> [But see, upon this question, the remarks of Isidorus Clarius upon the

actual state of the Latin Vulgate, given above at p. 14.]

‘ that most of them do not affect doctrine: but it cannot be thought  
‘ unimportant to present the inspired Word in its integrity, that an  
‘ iota may not be changed of that which the Divine Spirit has  
‘ sealed with His authority.

‘ Translations of the Gospels were made into the Saxon tongue  
‘ at an early period after the establishment of Christianity among  
‘ the Anglo-Saxons. Egbert, bishop of Lindisfern, at the com-  
‘ mencement of the eighth century, translated them, and Venerable  
‘ Bede, very shortly afterwards, terminated his holy life, just as he  
‘ had dictated the last chapter of his version of the Gospel of St.  
‘ John. The origin of the English tongue is traced by Dr. Johnson  
‘ no farther back than the middle of the twelfth century: yet before  
‘ the following century had closed, an English version of the Bible  
‘ was composed by an author, who has not cared to transmit his  
‘ name to posterity.

‘ In the year 1582, some English divines published at Rheims a  
‘ translation of the New Testament, which was afterwards repub-  
‘ lished in connexion with a version of the Old Testament, made at  
‘ Douay, in 1609. “It is highly commendable,” says a modern  
‘ critic, “for its scrupulous accuracy and fidelity. In justice it must  
‘ be observed, that no case of wilful perversion of Scripture has  
‘ ever been brought home to the Rhemish translators<sup>k</sup>.” This ver-  
‘ sion was revised by Bishop Challenor in 1749, and it has since  
‘ been several times republished with many variations in England,  
‘ Ireland, and the United States. The original notes, which were  
‘ directed against the errors then prevailing, have for the most part  
‘ disappeared, and the text has been so changed, that it is difficult  
‘ to ascertain what may be considered a standard edition. A few  
‘ years ago, a new version of the four Gospels, made directly from  
‘ the Greek, with notes critical and explanatory, was published in  
‘ England, by “a Catholic,” who is generally believed to be Dr.  
‘ Lingard, the justly celebrated historian. I have freely availed  
‘ myself of his labours, sometimes with special acknowledgment, in  
‘ the present work, which differs from his in its plan and character.  
‘ It does not depart so widely as his from the Rhemish version, and  
‘ it contains a far greater number of notes designed to remove, as  
‘ far as in my power, every difficulty that might present itself to  
‘ the reader. I offer it only as a literary essay, to aid students of  
‘ theology, and the faithful generally in the study of the Gospels.

<sup>k</sup> Scrivener’s Supplement to the Authorized Version. 8°. 1845.



‘In order not to swell this volume too much, I have attended principally to the obvious meaning of the sacred text, and endeavoured to illustrate it, leaving to the piety of the reader to make such moral reflections as the facts or maxims may naturally suggest. I have not labored to give a controversial character to the notes; although occasionally I may have referred to the doctrines connected with the passages in question. The work is designed for instruction and edification: and is offered to the public, with a view to promote the devout study and correct understanding of the Holy Gospels.’

‘The frequent perusal of this portion of the inspired writings cannot be too strongly recommended to the faithful. All should be familiar with the actions of our Divine Redeemer, in whose life simplicity and sublimity are so wonderfully combined, that we feel encouraged to imitate what we cannot hope to equal. His maxims should be impressed on our minds, to guide us in all the relations of life. His promises should animate us amidst the trials and afflictions with which we may be visited. The miracles which he performed—so plainly marked as divine works—so unquestionably proved—so numerous, should be present to us, that our faith in the mysteries which He revealed may not waver. We must often review his sufferings in all their affecting details—we must go with him to Gethsemane—follow him to the various tribunals before which he was arraigned—contemplate Him by the blood-stained tracks on His way to Calvary, and adore Him consummating the sacrifice for our sins. The glory of His resurrection and ascension must inspire us with confidence that through His Blood we shall rise to immortality, and find entrance into the kingdom of His Father.’

It would have been unjust to the Author, to omit quoting sentiments so worthy of a Christian bishop; of one who feels, that ‘the frequent perusal of the Gospels cannot be too strongly recommended to the faithful; all of whom should be familiar with the actions of our Divine Redeemer;’ and who conscientiously endeavoured to give practical effect to his recommendation, by ‘offering to the public a work designed for instruction and edification, with a view to promote the devout study and correct understanding of the Holy Gospels.’

The translation is carefully executed, and the numerous notes are short, clear, and often highly instructive. Although the Bishop

adheres to the distinctive interpretation of his church, there is not throughout the entire volume a single uncharitable sentiment, nor a harsh and irritating expression towards those of another communion.

It might have been expected, that a work of this kind would have been received with the greatest joy by Roman Catholics, after their long-repeated complaints of the want of a revised translation of the Scriptures. But we do not find that this was the case. Perhaps the author gave offence, by his mode of rendering certain passages of the *Text*: or perhaps, by his liberality in ‘occasionally’ availing himself of the researches of modern writers unhappily ‘estranged from Catholic communion,’ in his *notes*<sup>1</sup>. Whatever be the cause, the notice of his book, given in the chief literary organ of the Roman Catholic priesthood in these countries, is anything but favorable. (See *The Dublin Review*, Vol. XXVII. p.181.)

<sup>1</sup> Take the following instances, as examples of our author’s mode of translating, and of the general spirit of his annotations:

Matthew iii. 2. “And saying, Repent: for the kingdom of heaven is ‘at hand.” I have followed in this place “a Catholic” [i. e. Dr. Lingard] in adopting the word “repent,” although, as Campbell acknowledges, it does not fully express the force of the original term. “Agite pœnitentiam” of the Vulgate is an elegant and precise version: but “do penance,” which literally corresponds to the Latin, is by usage determined to signify the practice of penitential works, rather than the exercise of the virtue itself. “Reform,” suggested by Campbell, does not express the compunction of the mind, which is the precise force of the Greek term. I have retained the Rhemish translation in other places, where reference is made to ‘external humiliation.’ N. B. See the same rendering, and a similar note, upon the passage Mark i. 15.

Matthew viii. 33. “And the swineherds fled.” The Greek may be rendered literally “the feeders,” which the Vulgate renders *pastores*.’

Matthew x. 1. “And having called His twelve disciples together, He gave them power over unclean spirits, to

‘cast them out, and to heal all manner of diseases and all manner of infirmities.” These miraculous powers were ‘given specially to the Apostles for their first mission, and were enjoyed by them through the whole course of their ministry, although only exercised on extraordinary occasions. They are not inherent in the sacred ministry, which is directed to the instruction and sanctification of men. They were the seals of the original commission.’

Mark iii. 6. “took counsel.” I have adopted the Protestant translation, after the example of “a Catholic.” The Rhemish version expresses the same meaning, but less forcibly.’

Mark vi. 12. “They preached that men should do penance.” It is with no view to doctrinal controversy that I have here retained the Rhemish translation, but as more expressive of the entire conversion of the sinner.’

Mark vii. 12, 13. “And farther ye suffer him not to do anything for his father or mother, making void the word of God by your own tradition which ye have delivered.” They actually prevented the discharge of natural duty, by teaching the son that whatever he had resolved to devote to holy purposes could not be touched, even for the relief of the parent.’ [See

The reviewer does not indeed venture openly to condemn the work, but he gives it a very cold and qualified approval; praising the writer's *object* in giving it to the world, but predicting, that 'few readers will be able to appreciate the critical portion of the notes, or to understand their drift.' Nor were other intimations from the same quarters wanting, to assure the bishop that he had taken far too great liberties in venturing to handle so delicate a matter as a new Translation of the New Testament. The nature of these objections shall be given, in his own language, taken from the Introduction to his second volume, published in 1851.

Prefixed to the work is A Synopsis of the Gospels; also, a brief notice of Manuscripts, and of ancient versions: but it has none of the usual Tables &c. at the end.

### 1851.—THE ACTS, EPISTLES, AND APOCALYPSE, by BISHOP KENRICK.

Two years after the appearance of his work on the Gospels, Bishop Kenrick published a second volume, containing a new Version of all the remaining books of the New Testament. The translation is executed on the same principles as the former part, except that he professes to have adhered more closely to the Rhemish version; and the notes are of the same character, but rather more numerous and copious. The book contains an Introduction; in which the learned Author enumerates the objections which had been made to his former volume, and offers solid reasons for the course of interpretation which he had pursued. I think it will be satisfactory, if I give the whole of this Document, in his own words; and more particularly, as it appears very unlikely that the Bishop's work will ever be reprinted in its present shape. (See the last sentence of his Introduction.)

#### 'GENERAL INTRODUCTION.'

'The favour, with which my revised version of the Four Gospels has been received, encourages me to offer to the public the other

also his note on the parallel passage, Matth. xv. 5.]

John ii. 4. "And Jesus saith to her, Woman, what hast thou to do with me?" I have adopted the Protestant translation, for the sake of uniformity in the various places in which the

phrase occurs, although the meaning is manifestly modified by the circumstances. Here it can only be; why dost thou ask this of me?' (and then he quotes Augustin, and other commentators.)



‘ books of the New Testament. In accordance with the suggestions  
 ‘ of friends, I have adhered more closely to the Rhemish transla-  
 ‘ tion, and given more copious notes to illustrate the text. Some  
 ‘ indeed have discountenanced all change, lest the reading should  
 ‘ become altogether unsettled : but the necessity of some corrections  
 ‘ is acknowledged by all, and the discrepancies of various editions,  
 ‘ made by irresponsible individuals, have already deprived the com-  
 ‘ mon reading of that reverence which might render any change  
 ‘ inexpedient. The only question is, how these changes can be  
 ‘ brought about. To me the simpler and more effectual method  
 ‘ has appeared to be, that of submitting them, in a limited edition,  
 ‘ to the judgment of my venerable colleagues.

‘ I have endeavoured to be strictly literal, especially where the  
 ‘ text was likely to be employed in matters of controversy, that no  
 ‘ suspicion of bias might arise ; so that in some few instances I  
 ‘ have left the sense imperfect<sup>m</sup>, rather than supply by conjecture  
 ‘ anything, which might affect its doctrinal bearing. The value of  
 ‘ the ancient translations arises precisely from their close character,  
 ‘ which serves as an index to the reading of the text : but the dif-  
 ‘ ference of idiom and of construction should not be wholly disre-  
 ‘ garded. Where the meaning of the text is clear, the translator  
 ‘ may present it divested of those anomalies which would render it  
 ‘ harsh or unintelligible : but in cases of doubt, conjecture should  
 ‘ not easily be indulged, especially in matters appertaining to doc-  
 ‘ trine. In such circumstances fidelity requires the closest ad-  
 ‘ herence to the text, which may be illustrated by notes, according  
 ‘ to the best judgment of the interpreter. Readers easily give the  
 ‘ praise of excellence to a translation which is fluent and perspi-  
 ‘ cuous, without reflecting that they may be misled by a guide who  
 ‘ gives no intimation of the difficulties which embarrass himself in  
 ‘ the choice of his own course. If there be a single passage in  
 ‘ which the meaning of the sacred text is wilfully perverted, it is  
 ‘ enough to involve the whole work in condemnation. A jot, or a  
 ‘ letter, must not be taken from the law. The word of God must  
 ‘ be preserved in its integrity. It is treason against the Supreme  
 ‘ Majesty to change a word in a charter under the seal of the Great  
 ‘ King. Not without a special design of Providence, the closing  
 ‘ book of the sacred volume denounces woes to the man who shall  
 ‘ take away from, or add to, the words of that prophecy ; a threat

<sup>m</sup> [See instances, at Acts xxiv. 19. Colossians, ii. 18, &c.]

‘ which extends to all who adulterate the word of God, changing  
‘ that which should remain inviolate, though heaven and earth pass  
‘ away.

‘ The Providence, which has preserved the Scriptures, has not  
‘ exempted them from the accidents to which all books were exposed  
‘ when copied by numberless transcribers, of different degrees of  
‘ skill and judgment. The similarity of letters, words, and phrases,  
‘ led to many mistakes. The additions made in the public reading  
‘ of the Scriptures, by way of introduction or termination, in the  
‘ form of a doxology, or otherwise, sometimes were confounded with  
‘ the sacred writings themselves. An injudicious effort to remove  
‘ difficulties, and grammatical inaccuracies, led to changes which  
‘ smoothed the reading and offered a more intelligible meaning.  
‘ Additions were made with a view to harmonize the statements  
‘ of various writers, and to make the quotations correspond literally  
‘ with the original passages. From these and other causes an  
‘ almost endless variety of readings arose, among which learned  
‘ men have with incredible research sought to discover the primitive  
‘ text. The collation of manuscripts has been greatly facilitated by  
‘ their distribution into various families, or recensions, although  
‘ quite recently this classification has met with much opposition  
‘ from Norton and others. Some manuscripts, such as the Alexan-  
‘ drian, which is now preserved in the British Museum, and the  
‘ Vatican, so designated from the library at Rome, are of acknow-  
‘ ledged preponderance in determining the true reading. The  
‘ received Greek text, although very inaccurate, is in substance the  
‘ same as was used by St. Chrysostom, which is known as the Con-  
‘ stantinopolitan recension. The Vulgate represents a still more  
‘ ancient reading, that which was known at Alexandria, as well as  
‘ throughout the West. In offering a revised version of it, I felt  
‘ the necessity of accounting for the differences which are observ-  
‘ able between its readings and those of the Protestant version,  
‘ which was made from the received text; and for this purpose I  
‘ availed myself of the works of several learned critics, who had  
‘ noted down the authorities, with their own judgment upon them.  
‘ It was highly gratifying to be able to vindicate the Vulgate, in  
‘ the vast majority of instances, by their avowals. To impress the  
‘ common reader with this fact, I chose rather to notice by their  
‘ proper titles the chief manuscripts, than to use the conventional  
‘ letters by which they are known to the learned. My object was  
‘ not to give a popular character to critical studies, but to furnish

‘ the vouchers in a way that all might at once know them. I claim  
 ‘ no merit of personal research, but merely refer to critics of high  
 ‘ celebrity, to account for the tenacity with which we adhere to the  
 ‘ Vulgate version, as the faithful representative of a text purer and  
 ‘ more perfect than any manuscript now extant.

‘ The notes which I have added, though numerous, are as brief  
 ‘ as I could well make them, since I meant them as helps to the  
 ‘ reader, to guide him on his way, without distracting him from his  
 ‘ Scriptural pursuits. I did not wish to write a homily, or compose  
 ‘ a controversial essay, much less to launch forth on the wide ocean  
 ‘ of allegorical interpretation. Although I am far from undervaluing  
 ‘ the devout contemplations of the ancient fathers on the mysteries  
 ‘ hidden beneath the letter, I felt that for the theological student  
 ‘ and the general reader, it is of more practical advantage to  
 ‘ ascertain the direct and literal meaning; and I left for private  
 ‘ scrutiny all that might lie beneath the surface, as a treasure to  
 ‘ reward the diligent enquirer.

‘ Some have been offended at my adoption of the term “repent”  
 ‘ instead of “do penance,” in several passages of the Gospels. Had  
 ‘ I been the first to innovate in this regard, I should feel that I had  
 ‘ acted rashly; but I only followed up what others had begun.  
 ‘ The truth is, that the Latin phrase “agere pœnitentiam” was  
 ‘ employed for the Greek term μετανοέω, many ages before the  
 ‘ doctrinal controversies about penitential works originated, and was  
 ‘ occasionally replaced by “pœnitementi;” the interpreter regarding  
 ‘ both terms as equivalent<sup>n</sup>. Doubtless penitential works were  
 ‘ always inculcated: but no one ever thought of proving their  
 ‘ necessity by the mere force of the Latin terms, and no one  
 ‘ acquainted with the Greek could question that it expressed more  
 ‘ directly the change of mind or compunction, although it was used  
 ‘ to signify in general penitential exercises. The English terms,  
 ‘ “do penance,” were originally employed in the same sense, prin-  
 ‘ cipally indeed for compunction of heart, and indirectly for all that  
 ‘ indicates and proves its sincerity. When the sufficiency of faith  
 ‘ for justification became a favourite tenet, penitential works were  
 ‘ repudiated as unnecessary and superstitious, and the Scriptural  
 ‘ texts which inculcate penance were etymologically examined, as if

<sup>n</sup> In another place the Author says,  
 ‘ I have alternately translated the Greek  
 ‘ term “repent” and “do penance,”  
 ‘ holding both expressions to be equi-

‘ valent, although modern usage refers  
 ‘ the latter to external acts especially.’  
 Note on Apocal. ii. 21.



‘ the force of words depended more on their roots than on general  
 ‘ usage. The Catholic interpreters were justly tenacious of terms  
 ‘ consecrated by immemorial use to signify the virtue and its fruits,  
 ‘ and suspicious of the new rendering, evidently directed to weaken  
 ‘ the force of passages with which Christian ears were familiar.  
 ‘ Dubois<sup>o</sup>, a Protestant Canon of Ely, acknowledged and vindicated  
 ‘ the correctness of the Catholic version. Yet the popular accepta-  
 ‘ tion of the words, “do penance,” becoming identified with external  
 ‘ works, some of the publishers of the Rhemish version ventured on  
 ‘ substituting the term “repent” in some places, as the old inter-  
 ‘ preters themselves had used “be penitent” where the Vulgate  
 ‘ had “pœnitementini.” An anonymous writer, believed to be Dr.  
 ‘ Lingard, adopted it universally. I chose to retain the other  
 ‘ phrase wherever reference was had expressly to penitential works.  
 ‘ The responsibility of the change should rest with those who first  
 ‘ made it: but as it had been admitted in all the modern editions,  
 ‘ there is no reason why it should not be adopted in the other pas-  
 ‘ sages. It implies no concession: but it merely supposes that  
 ‘ certain phrases have by long usage acquired a popular meaning  
 ‘ different from that in which they were first employed. The doc-  
 ‘ trinal proofs remain unshaken. Penitential works are necessary,  
 ‘ not because the Vulgate interpreter has “pœnitentiam agite,” or  
 ‘ the Rhemish interpreter says “do penance:” but because such  
 ‘ works have been inculcated under the Old and New Dispen-  
 ‘ sations, in the Scriptures and by the Fathers, as evidences and  
 ‘ fruits of compunction.

‘ My version of the address of our Lord to His Mother has  
 ‘ shocked the feelings of some whose judgment I highly value:  
 ‘ “Woman, what hast thou to do with me?” The phrase occurs  
 ‘ several times in the Old and New Testament, and has various  
 ‘ shades of meaning according to the circumstances in which it is  
 ‘ employed. It is a familiar manner of enquiry, or address, which  
 ‘ may be rendered, “What do you want of me? What will you  
 ‘ have me to do? What have you against me? Why do you molest  
 ‘ me? Why do you interfere with me?” Its force depends much on  
 ‘ the tone of voice in which it is uttered. In the passage just  
 ‘ referred to, our Lord seems to remonstrate with His holy Mother

<sup>o</sup> The writer named by the Bishop  
 is John Bois, a learned Englishman,  
 one of the translators of King James’  
 Bible: and the work alluded to is en-

titled ‘*Veteris Interpretis cum Beza  
 ‘ aliisque recentioribus collatio in qua  
 ‘ tuor Evangelii et Apostolorum actis.*’  
 12<sup>o</sup>. Londini, 1655.

‘ for calling on Him for miraculous interposition before the time  
 ‘ had arrived for His public manifestation: as if He said, “ Why  
 ‘ dost thou interfere with me? My time is not yet come.” The  
 ‘ Rhemish interpreters had given a translation strictly literal, but  
 ‘ scarcely intelligible, “ What is to Me and to thee?” By giving a  
 ‘ similar version of the phrase wherever it occurred, they preserved  
 ‘ their character for consistency: but the publishers of subsequent  
 ‘ editions conformed to the Protestant version in every instance,  
 ‘ save the address to the Virgin Mother, which presented a false  
 ‘ meaning by the accidental insertion of “ it :” “ What is it to Me  
 ‘ and to thee?” as if our Lord had said, “ What matters it to us  
 ‘ that they should be without wine?” This reads smoothly, but  
 ‘ does not at all express the meaning.—The Protestant version,  
 ‘ “ What have I to do with thee?” implies a denial of all relation-  
 ‘ ship to the Virgin, or at least of all solicitude to please her.  
 ‘ I rendered it, “ What hast thou to do with Me?” which intimates  
 ‘ that in a supernatural matter, such as the performance of mira-  
 ‘ cles, she had no right of controul or interference. This is un-  
 ‘ doubtedly the force of the expression, which should not be re-  
 ‘ garded as a rebuke to her, so much as a testimony before all of  
 ‘ His own Divine Power, and conformity to the decrees of His  
 ‘ Father.

‘ In adopting occasionally the words and phrases of the Pro-  
 ‘ testant version, I have followed the example of others who have  
 ‘ from time to time revised the Rhemish translation. It is not to  
 ‘ be regretted that, whilst we point to errors which need correction,  
 ‘ we acknowledge excellencies which we are free to imitate, thus  
 ‘ diminishing the asperity of censure by the tribute which we will-  
 ‘ ingly render to literary merit.

‘ The freedom with which I have quoted Protestant and Ratio-  
 ‘ nalistic authors may seem scarcely consistent with the Rules of  
 ‘ the Index, which require that the annotations should be taken  
 ‘ from the fathers, or from Catholic divines. The attentive reader  
 ‘ will, however, observe, that in all matters of doctrine and moral  
 ‘ instruction I draw from the purest fountains of orthodox faith,  
 ‘ and that I avail myself of the testimonies of those who are out-  
 ‘ side the pale of the Church, only by way of acknowledgment on  
 ‘ their part, or in matters purely critical, in which they have  
 ‘ brought their stores of erudition and their natural acuteness of  
 ‘ mind to the vindication of the sacred text. I have felt the more  
 ‘ free to make such references, because in this work I have chiefly

‘had in view the instruction of students in theology; cherishing  
 ‘the hope of being enabled hereafter to publish the whole New  
 ‘Testament in a more popular form for the general edification of  
 ‘the faithful.’

After reading this Introduction, we are no longer left in doubt as to the reasons for that cold reception which the Bishop's labours met with from many of his clerical brethren. And, although we cannot help regretting that such objections should have been put forward by any educated men at the present day, we must admire the calmness and patience, with which the learned author has stated the complaints of his opponents—for such they really are—and triumphantly replied to them.

I am not aware whether he has yet carried into effect his design of publishing the New Testament ‘in a more popular form,’ for the general use of the Laity.

After the General Introduction, this volume contains a brief notice of Manuscripts and of the chief Versions. There is also a separate Introduction to each Epistle and book: but no Tables, of Controversies, or of Epistles and Gospels, &c. Both volumes are admirably printed, and do great credit to the press of New York.

#### 1852.—HAYDOCK'S BIBLE, *New York*, 4°.

A new edition of Haydock's large Bible, with all his collected Notes, was commenced in this year at *New York*. I have seen only one number, and do not know whether the work is yet completed.

Archbishop Hughes has sanctioned its republication, in the following terms: ‘This new edition of the English version of the  
 ‘Bible with the complete notes of Bp. Challoner, Rev. George Leo  
 ‘Haydock and others, and known as Haydock's Catholic Bible,  
 ‘having been duly examined, we hereby approve of its republication  
 ‘by Edward Dunigan and brother of this city. Given at New York,  
 ‘this 5th day of May 1852, under our hand and seal. John, Arch-  
 ‘bishop of New York.’

On perusing that Approbation, I must confess myself unable to understand *what* ‘new edition’ Archbishop Hughes had examined; for it is manifest, that the present one was only in its commencement, when that Approbation was affixed to *its first Number*.

The book is handsomely printed; and is embellished with some good engravings. It appears to have been copied from Haydock's



*first* impression, that of 1811; as it repeats the mistake in the wording of the Note at Genesis i. 16, to which I have already adverted.

1853.—HAYDOCK'S BIBLE, by HUSENBETH, *London*, 4<sup>o</sup>.

We have seen, that the Americans, desiring to have a supply of copies of the Bible as published by the Rev. G. L. Haydock, began to print a handsome quarto edition at New York, in 1852. Shortly before that time, it was determined in *England*, that a new edition should be prepared *there*, but with his copious Notes greatly reduced from their original extent. This task of abridgment was committed by the bishops to the Rev. Dr. Husenbeth, a Vicar General and 'Canon of the English chapter:' and the book has appeared, handsomely printed in two volumes quarto.

Prefixed is the following notice by the editor: 'It having been considered desirable on several accounts, that the well known edition of the authorized English translation of the Holy Scriptures for the use of Catholics, first published in 1812 by the late Rev. George Leo Haydock, should be reprinted with its copious notes considerably abridged; I have undertaken, with the approbation and sanction of my own ecclesiastical Superior, the Right Rev. Dr. Wareing, and with the concurrent approbation and sanction of all the Right Rev. Vicars Apostolic of Great Britain, to superintend the publication of this new edition. I pledge myself, with the Divine blessing, to certify the perfect conformity of the text in the new edition with that of the authorized Catholic version; and also to abridge with carefulness the Annotations of the edition known as Haydock's Bible, without introducing anything new into the Annotations, or allowing of the slightest alteration in the text. F. C. Husenbeth, D.D. Vicar General in the Eastern District of England, and Canon of the English Chapter. Cossey, Sept. 27th 1850.'

This Notice is followed by anticipatory 'Approbations' from the Vicars Apostolic of England and of Scotland, expressing their great confidence in the editor's fitness for the work which he had undertaken.

I have not had opportunity of ascertaining how far he has redeemed his pledge, of securing perfect conformity of the *Text* with that of 'the Authorized Catholic version,' whatever that may be, for I have shewn that at this day there are *several* in existence and

circulation differing from each other:—but with regard to the *Notes*, I am inclined to think, from an inspection of the first two chapters of Genesis only, that the 'abridgement' has been made carelessly, and in a manner more calculated to obscure the sense than illustrate it. For instance, in a note on Genesis i. 16, Haydock spoke of 'the remotest star in our stratum,' [a palpable misprint for 'system,' which greatly annoyed the author at the time, and has strangely been overlooked and retained in some subsequent editions] 'beyond which are others immensely distant,' &c. &c. Dr. Husenbeth leaves out the words 'in our stratum;' and by doing so contrives to give the sentence rather an ambiguous turn, 'the remotest star, beyond which are others, &c.'

Again; in a note on Genesis ii. 2, Haydock observed, 'Philo says,' &c. &c. 'but this point is controverted, &c.' Dr. Husenbeth omits the whole of what Philo said; yet goes on, 'but this point is controverted, &c.'

Surely, if an 'Authorized' Commentary be indispensable, to make the reading of God's Word '*safe*' to the Laity, that Commentary ought at least to speak common sense; even if it does not aim at the higher and favourite object, of giving the *uniform interpretation* of the Church.

We remember Dr. Doyle's opinion upon the subject of Notes in general, as given before a Committee of the House of Lords, in 1825:—'*The Notes carry, in our editions of the Bible, no weight: for we do not know the writers of many of them. If we find them clear enough in explanation of doctrine, we leave them there: but whenever we find anything exceptionable, we put it out.*' [*Report, &c.*] Of course, Dr. Doyle could not possibly have anticipated or had in his mind this abridgment of Haydock's Notes. But it is difficult to prevent the question from continually recurring to one's mind,—that if Notes are of *no authority* and *no weight*, what is the paramount necessity (as alleged) for their being always appended to the Text?

## CLASSIFICATION OF EDITIONS.

ALTHOUGH I feel that an exact Classification of all the preceding editions would be extremely useful; I find it no easy matter to assign to each its proper place: for many of them, especially the more recent ones, appear to have been published upon no settled uniform plan; but their arrangements, both as to *Text* and *Notes*, seem to have depended wholly upon the individual taste or judgment of the respective editors.

Yet I think that we may conveniently divide the whole number of editions into two great classes; namely,

1. Those, which were professedly published 'by Authority;' and being acknowledged for such, were brought into general circulation and use, so far as seemed desirable.

2. Translations made by Individuals, according to their own conceptions; such as, though considered by their authors to be improvements on the Versions then in common use, never obtained such a degree of general acceptance as to displace the others.

Of this latter kind are

Mr. Caryl's version of the Psalms, 1700 and 1704.

Dr. Nary's New Testament, 1718, 1719.

Dr. Witham's New Testament, 1730, 1733.

Dr. Geddes' Old Testament, 1792-1797.

————— Psalms, 1807.

Dr. Lingard's Four Gospels, 1836, 1851.

Bishop Kenrick's Gospels, 1849.

————— Acts, Epistles and Apocalypse, 1851.

All these are independent publications, of various character and degrees of merit. It is a circumstance not to be passed over without notice, that, although they possess many recommendations, they have never met with much favor among the Roman Catholic Clergy. The earlier pieces have been suffered to become very scarce: and apparently there is little probability that even the more recent ones will be reprinted.



The former Class perhaps we may distribute as follows:—

1. The RHEMISH TESTAMENT, published in 1582; 1600; 1621; 1633; and, with some changes of spelling, in 1738; again, at Liverpool, 1788, 1789: and at New York in 1834.

The *Notes* of the Rhemists are also printed entire in Dr. Troy's Dublin Bible of 1816, and Cork (Mc Namara's) 1818.

2. The DOUAY BIBLE (Old Testament) published in 1609–10; and again in 1635. There has been no modern re-impression of this Version, or its notes, in the original state.
3. DR. CHALLONER'S revised OLD TESTAMENT, 4 Vols. 1750; again in 1763–4: reprinted at Edinburgh in 1796; and again in 1805, (which last edition was re-issued with new titles, dated 'Dublin 1811'); again, folio, *Liverpool*, 1816–17. This has been the basis, with more or fewer variations, of the Text adopted by almost every succeeding editor.
4. DR. CHALLONER'S NEW TESTAMENT: of which five editions were published by himself; viz.

1st, 1749. This has been reprinted—at London, in 1815: again in 1818 (two different editions): again in 1823, 8°: at Dublin 1826; (which was re-issued with fresh titles in 1834, 1835, 1837, 1840, 1850.)

2nd, revised, 1750. This was reprinted at Dublin, *without* any notes, in 1820; (re-issued with new titlepage, in 1825, &c.)

3rd, again revised, 1752.—The 4th in 1764, and the 5th in 1772, are exact copies of this: and its Text has formed the basis of almost all subsequent editions, with the exception of those which are here specified.

5. DR. CARPENTER'S NEW TESTAMENT, (or, Mr. Mac Mahon's *first*) 1783. This was copied in his *second*, 1803, and his *third*, 1810; and was the groundwork of the version inserted in Dr. Troy's Bible of 1791.

6. DR. TROY'S BIBLE. 4°. 1791: reprinted, fol. 1794.

The text of the *New Testament* was reprinted at Derby, under the Approbation of Bishops Walsh and Wiseman, dated 1847.

7. HAYDOCK'S BIBLE, with variorum Notes; fol. Manchester, 1811–12–13–14: reprinted at Edinburgh, in 4<sup>o</sup>, 1845–8: at New York in 1852: and at London in 1853.
8. The NEWCASTLE NEW TESTAMENT, 1812, while supposed to be Challoner's translation and circulated as such, really differs from every other known edition, in the Gospels and Acts.
9. DR. TROY'S quarto BIBLES, *Dublin*, 1816, and *Cork*, 1818: which contain the entire *Rhemish Notes* on the New Testament.
10. DR. MURRAY'S BIBLE, *Dublin*, 1825. 8<sup>o</sup>. (re-issued with fresh titles, in 1829, 1833, 1840, 1844, 1847.)

This has been followed, in great measure, in the numerous Bibles printed at *Belfast*, under the sanction of Dr. Crolly and Dr. Denvir; and in those published in *England* and *Scotland* with the sanction of the Vicars Apostolic.

#### UNPUBLISHED VERSIONS, AND UNFINISHED EDITIONS.

The foregoing pages comprise all the information, which I have been able to obtain, respecting editions of the Scriptures in English published by Roman Catholics.

It is most likely, that several other persons have translated portions of the Bible; though, from one cause or another, their labours have not come to the light, but may be lying neglected on the shelves of some public or private library.

One such attempt has been described to us by Dr. Geddes, above at p. 64: who had then (1786) in his possession a MS. New Testament prepared for the press, by the Rev. Robert Gordon, Principal of the Scots College at Paris, containing corrections of mis-translations in preceding versions. Is it known into whose hands that Manuscript fell, upon the dispersion of Dr. Geddes' papers after his death?

In 1782–6 Bishop Talbot announced to Dr. Geddes that the Vicars Apostolic of England had an intention of publishing a revised edition of the Douay Bible. Is there any evidence that they ever put that design into execution?

We have been informed, through the Rev. G. L. Haydock, that about the year 1810, or 1811, the Rev. Mr. White, a priest re-

siding at Winchester, was desired by the Bishops to revise the English version. I have not learned whether any result of his critical labours on that subject has appeared.

Mr. Charles Butler, in his 'Reminiscences,' (1828. p. 234) tells us, that he 'began a life of Christ, and printed and circulated 'among his friends a specimen of it. His design was, to frame a 'Harmony of the four Evangelists, by translating them verse for 'verse without any addition or omission—in such words and 'phrases as it might be supposed the Evangelists themselves might 'have used, if they had written in the English language.'

I understand that this 'specimen' is contained in Mr. Butler's 'Miscellaneous Tracts,' 12°. 1812, a small volume printed only for private circulation. I have not been fortunate enough to meet with a copy; therefore can say nothing about the character of the translation; nor whether it be the same as that which is given in Vol. IV. of the Author's Collected Works, 5 Vols. 8°. 1817.

It was stated, in the *Catholic Penny Magazine* for 1834, p. 333, that an edition of the Douay Bible was published in Dublin by a printer named *Christie*. I have never been able to find a Bible with that name attached to it.

In 1816, Mr. William E. Andrews, the editor of the *Orthodox Journal*, mentioned, in his volume for that year, that he then had in the press a quarto edition of the New Testament; which came out in weekly numbers, but met with very little encouragement: I never happened to see one of the numbers; and am of opinion that the work was soon discontinued.

Probably, other such translations and commencements of publication have been made: but the foregoing are the only ones about which I possess any information which can be relied on.

### APPROBATIONS.

As I have been careful, in the foregoing historical sketch, to mention the formal 'Approbations,' which are usually prefixed to editions of the Scriptures, and have given copies of them; perhaps it may not be out of place to close this series of remarks with a few observations upon the nature and effects of those documents, to which a high degree of importance has been sometimes ascribed.

Every person who has looked into an edition of the Bible or Testament translated by Roman Catholics, may have observed that it usually bears a form of *Approbation*, by a Bishop or some other



Ecclesiastic. Lay Roman Catholics are taught to consider the presence of such an instrument indispensable to their feeling assured, that the book is fit and proper to be read, and contains nothing dangerous to 'Faith or Morals.' This doctrine is founded upon one of the rules of the Committee which was appointed by the Council of Trent to determine concerning *Prohibited Books*; that rule being to the following purport :

The Council of Lateran, holden by Pope Leo X. in 1515, had decreed that no book should be printed, unless it had been previously examined and approved in writing by the Bishop (or some other person deputed by him) and the *Inquisitor* of that city or Diocese.

The Trent committee ordered that decree to be observed ; and added, that not only authors and printers who evaded it, but likewise every person who retained or read a book which lacked the necessary Approbation in set form, should be subject to most severe penalties.

And the Council itself, in its fourth Session, ordered, that all persons found in possession of such books should be deemed to be the authors of them, and should be liable to punishment as such, unless they disclosed the real author's name.

It being thus made imperative by the ruling 'Church Authorities,' that every edition of the Vernacular Scriptures should be armed with this official 'Approbation;' let us look into the actual working of that rule, in the case of those books which are the subject of our present consideration. And having, first, seen how far the rule itself has been complied with, we may proceed to ascertain what is the real force and value of the Approbation, in each several instance where it occurs.

*Approbations referring specifically to that one edition in which they occur.*

- 1582. New Testament, first Edition—has one, by four Divines of Rhemes ; testifying, that there is *nothing in the work* opposed to the Catholic Faith, good morals, and Civil obedience.
- 1600. New Testament, second Edition—One, by three Divines of Douay ; merely confirming the approval given to the first edition by the Divines of Rhemes.
- 1609. Bible—One, by three English Divines, formerly professors of Divinity in Douay College ; testifying, that they have read through the whole contents, and that neither in the Text

nor Notes is there any thing contrary to Catholic Faith or good morals; but that the *translation* is faithful, and the *Notes*, Arguments, and Recapitulations, are learned and useful for the overthrow of Heresies and confirmation of the dogmas of the Catholic Church. This is accompanied by a second, from three Divines then belonging to the College, testifying their confirmation of the Censure of the *English* Divines.

1621. New Testament, third Edition—One, by Laurence Beyerlink, Archpriest of the Cathedral of Antwerp, and ‘Censor Librorum.’ Trusting to the faithfulness of this version and of the present edition, he gives leave for its reprinting and circulation.
1700. The Psalms, by Mr. Caryl—One, by Dr. John Betham; stating, that he has read it repeatedly: that it is faithful, and clear, and was greatly wanted, because the old Douay version had become nearly useless, from its obscurity and its antiquated phrases.—A second, from Dr. John Ingleton, testifying its fidelity and usefulness. These two are confirmed, by the Authority of the Rector of the College of Sorbonne.
1718. New Testament, by Dr. Nary—Four, by four Divines; testifying, that they have diligently read the book, and think the *translation* faithful to the Latin Vulgate, and the *Notes* good and useful.
1730. New Testament, by Dr. Witham—Two, by two Divines; testifying that they had read the translation of the first volume, and found it most faithful to the Vulgate.—Two more, by Dr. Ingleton and Dr. Challoner, stating that they had read, and approved, *both the translation and the Annotations*, of both volumes.—One, from two Professors of Douay College, testifying that they had read the *Annotations*, and highly approved them.
1749. New Testament, by Dr. Challoner—One, by two Divines; testifying, that they had read it, and judged the *translation* very faithful to the Vulgate, and the short *Notes* agreeable to Catholic truth, and very useful for the explanation of difficult passages.
1783. New Testament, Dr. Carpenter’s, or Mr. Mac Mahon’s first—One, of a novel description, by the Diocesan, Dr. Carpenter; simply saying ‘Hanc quartam—editionem recognitam et ‘emendatiorem redditam—approbamus.’

1791. Bible, Dr. Troy's—One, by Archbishop Troy, the Diocesan; stating, that it had been collated with other 'approved' English versions, and that he, by his authority, approves it.
1794. Bible, folio, Dr. Troy's—One, of very ambiguous phraseology, given in the name of eight Irish Prelates; 'highly approving of the manner in which the whole of the book is 'executed.'
1803. New Testament, Mac Mahon's second—One, of 'this seventh 'edition,' by Dr. Troy; approving it, 'with exception of the 'typographical Errata;' which the Editor, Mr. Mac Mahon, says that he found *when he revised it*.
1810. New Testament, Mac Mahon's third—One, by Dr. Troy, of 'this eighth edition,' verbatim the same as affixed to the edition of 1803.
1820. New Testament, without Notes—One, by Dr. Troy; certifying that the Text is conformable to that of former approved editions, and particularly to that of the Bible printed by R. Cross in 1791.
1825. Bible, Dr. Murray's—One, by Dr. Murray; stating that by his direction it had been diligently compared with former editions; and approving it.
1826. New Testament, stereotype—One, by four Archbishops; approving it as being according to the Douay version; and authorizing Mr. Rd. Coyne to print it.
1829. Bible, (re-issue of Dr. Murray's of 1825)—One, by Dr. Murray: and concurred in by twenty-four other Prelates, approving it, as having been carefully collated, &c.
1829. Bible, Dr. Bramston's—One, by Dr. Bramston; the phrases are copied from those of Dr. Troy and Dr. Murray.
1836. New Testament, Dr. Denvir's—One, by Dr. Denvir.
1838. New Testament, Dr. Blake's—One, by Dr. Blake, announcing that he himself had revised every page of this edition.
1839. Bible, Dr. Denvir's—One, by Dr. Denvir, dated 24th July 1839.
1839. New Testament, Dr. Denvir's—One, by Dr. Denvir, dated 20th August 1839.
1840. New Testament, Philadelphia—One, by Bp. Kenrick; approving it as 'being conformable to an edition previously 'approved of by various prelates:' and one, by Bp. Hughes; approving it as 'being according to the Douay version.'
1846. New Testament, Dr. M'Hale's—One, by Dr. M'Hale; approving it.



1847. Bible, Dr. Murray's—The Approbation of 1829: followed by a recommendatory letter from Father Theobald Mathew.
1847. New Testament, printed at Derby, 8°—One, by Bishops Walsh and Wiseman, simply approving it.
- 1845–48. Bible, Haydock's—Several, by the Apostolic Vicars of Scotland: with commendatory letters from some Irish Bishops and priests, *expressing their confidence that the work will be done well.*
1852. Bible, Haydock's, printed at New York—One, by Archbishop Hughes, approving its republication.
1853. Bible, Haydock's, by Husenbeth—Several, from the Vicars Apostolic of England and Scotland; *expressing their confidence that Dr. Husenbeth was likely to do his appointed work of abridgment satisfactorily.*

Now, as the professed object of these proceedings was ever the same, namely, to secure what the Court of Rome chose to call soundness of faith and morals; we might expect, not only that the required 'Approbation' should appear in every fresh edition, but likewise that it should always be THE SAME; not indeed in actual terms, but in its tenor and spirit. Let us try, by glancing at the foregoing list, how far these expectations have been realized.

The *first* edition of the *New Testament*, printed in 1582, bears the Approbation of four Divines of Rhemes.

The *second*, printed in 1600, repeats the 'Approbation' of the former: and contains another, referring to itself, by three Divines of the College of Douay.

The *third* edition, printed in 1621, repeats the former two, and bears a third, by an official calling himself 'Censor Librorum.'

The *first* edition of the *Old Testament*, printed in 1609–10, bears an 'Approbation' by three English Divines, formerly professors of Douay; which is confirmed by a second, from three Divines then members of the same College.

The *second* edition, printed in 1635, merely reprints those two.

The *fourth* edition of the *New Testament*, printed in 1633, contains the original Approbation of 1582: but has nothing to testify that it is a correct and faithful reprint of that edition.

The *fifth*, of 1738, repeats the Approbations of 1582 and 1600: but bears no certificate that it is an exact copy of those two editions;—which indeed it is not.

Exactly the same may be said of the Liverpool reprint of 1788–9.

In 1749 *Dr. Challoner* revised the Rhemish version of the *New Testament*, and substituted short and select notes, for the prolix, obscure and virulent ones of the old edition. His performance bears the Approbation of two Divines.

Two other translations of the New Testament, by private individuals, *Dr. Nary* in 1718, and *Dr. Witham* in 1730, are fortified by similar testimonials.

It is to be observed, that all the foregoing ‘Approbations’ are by *Divines*, probably deputed for the purpose by the Bishops; and they expressly refer to the whole work, both the *Text* and the *Notes* which accompany it. The Approvers affirm, that they had diligently read and considered both; and assign the grounds of their favorable judgment: so that the readers may have some satisfactory data for forming their opinion of the book before them.

But in the year 1783 we are introduced to an ‘Approbation’ of quite a new style; viz. by a Bishop, in his own name; who does not even attempt to say that he had read and examined the book; but relies upon somebody else, the editor—and, simply ‘by his authority, approves it.’ This brief form, with some trifling variations, and with a few exceptions, has continued to be followed to this day. But it is obvious, that it can neither be very safe, nor satisfactory to a conscientious enquirer.

There is another curious circumstance connected with these formal ‘Approbations:’ namely, that there are very many editions, which *do not bear any one strictly belonging to themselves*, but simply copy one, or more, from some former edition. Now, even if the new edition professes to be an exact reprint of the other, such an ‘Approbation’ can give no kind of security that the copy has been made accurately; and there are numerous cases in which it would be quite inapplicable and untrue.

For instance, there are, circulating, at least twelve or fifteen editions of the New Testament, which bear the ‘Approbation’ prefixed to *Dr. Challoner’s* first edition, yet all of them differ materially from that edition. And does it not appear strange, that *Challoner’s* translation of the *Old Testament* never obtained any *Approbation for itself*; but its successive impressions continued to bear those which were attached to the old Douay version, which *Challoner’s* new one was expressly designed to supersede and put out of circulation.

The following List will substantiate these observations:

*Editions bearing Approbations taken from former editions; but having none properly belonging to themselves.*

1633. The New Testament, fourth edition, bears that of 1582.  
 1635. The Old Testament, second edition, bears those of 1609.  
 1738. New Testament, fifth edition, fol. ... those of 1582, and 1600.  
 1750. Bible, by Dr. Challoner (Old Testament). ... those of 1609.  
 1763. Ditto, by the same. ... those of 1609.  
 1788-9. New Testament, *Liverpool*, fol. ... those of 1582, and 1600.  
 1796. Old Testament, by Dr. Challoner. ... those of 1609.  
 1805. Ditto by ditto. ... those of 1609.  
 1811. Ditto. (edition of 1805) by ditto. ... those of 1609.  
 1811. New Testament, *Dublin*, 12°. ... those of 1582, 1600, and 1749.  
 1812. Ditto. *Newcastle*, 12°. ... those of 1582, 1600, and 1749.  
 1812-13. Bible, Haydock's, folio. ... those of 1582, 1600, 1609, 1749.  
 1814. New Testament, *Dublin*, 12°. ... those of 1582, 1600, 1749.  
 1815. Ditto, *London*, 8°. and 12°. ... that of 1749.  
 1816. Bible, Dr. Troy's, *Dublin*, 4°. ... those of 1582, and 1600.  
 1816-17. Ditto, Dr. Gibson's, *Liverpool*, fol. ... those of 1582, 1600, 1609, 1749, 1810.  
 1818. Ditto, Mc Namara's, *Cork*, 4°. ... those of 1582 and 1600.  
 1818. New Testament, *London*, (Keating) ... those of 1582, 1600, 1749.  
 1818. Ditto, ditto, (Hack) ... that of 1749.  
 1822. Bible, *London*, (Caxton press) fol. ... those of 1582, 1600, 1609, 1749, 1810.  
 1823. New Testament, *London*, (Bagster) ... that of 1749.  
 1825. Ditto, *London*, (Cudden) ... that of 1749.  
 1825. Ditto, *Belfast*, 12°. ... those of 1582, 1600, 1749.  
 1837. Ditto, *Dublin*, ... that of 1749.  
 1851. Ditto, *London*, (Brown) ... those of 1749, 1582, 1600.

N.B. In the foregoing list I have taken no notice of mere re-issues of copies, with fresh dates, from stereotype plates previously used; as was done with Dr. Murray's Bible of 1825; the Dublin Testaments of 1820, and 1826; several of the Belfast editions; Richardson's Derby editions; and Dr. Murray's small Testaments of 1851,-2,-3, &c. &c.



Occasionally we meet with a very different species of these Documents, more loose in its form and less appreciable in value : one which does not pronounce with certainty on *the past*, but draws with confidence on *the future* ; an ‘ Approbation ’ which commends to an easy public either a *forthcoming edition* ; or else an *intended editor*. Witness the anticipatory eulogies of Messrs. Fullarton’s handsome Bible, in 1845 ; and the recommendation of Dr. Husenbeth, as likely to make a good abridgement of Haydock’s Notes, for that of 1853.

One may suppose indeed, that in such cases as these last, the affair has generally been managed by the publisher. We cannot blame a *bookseller*, for providing himself with what he may consider to be powerful recommendations of any work which he is about to issue : but at the same time we are somewhat surprised, that intelligent members of the great body of Laics, who profess not to think any book upon religious subjects ‘ safe,’ until it has been sanctioned by their bishop, can feel assurance, from such vague and loose expressions, that he has carefully examined the work, and deliberately judges that it is fit for their perusal.

Sometimes indeed we find, that *the Publisher* openly takes the whole matter into his own hands ; and either moulds the ‘ Approbation ’ of the prelates into his own form and language : or goes a still shorter way to work, by contenting himself with an assertion on the titlepage, that the book is ‘ published with the Approbation of ’—such or such a Prelate.

Take the following instances :

The folio Bible, of *Liverpool*, 1816–17, is said to be ‘ published with the Approbation of Dr. Gibson, Vicar Apostolic.’

The 12<sup>o</sup> New Testament of *Dublin*, 1825, is said to be ‘ approved and recommended by the four Archbishops of Ireland.’

The 8<sup>o</sup> Bible, printed at *Glasgow* (about 1833 to 1836), contains a declaration, by the publisher, that it has the special sanction and Approbation of the Vicars Apostolic of England and Scotland.

A Bible, printed at *Belfast* in 1834, is said to be ‘ by the approbation of the Right Rev. Dr. Crolly.’

Another, printed *there* in 1835, is said to have the approbation of the Right Rev. Dr. Denvir.

Another, of 1846, is said to have the same.

Another, printed at *New York* in 1852, is said to be issued with the Approbation of Archbishop Hughes. &c. &c. &c.

But it is obvious, that this liberty taken by publishers may occasionally lead to most serious inconveniences, if a Bishop chooses publicly to deny his asserted 'Approbation:' as happened to Dr. Troy in the unfortunate case of his Bible of 1816, related above at p. 112p.

But after all, the strangest part of the whole business is, that, notwithstanding the stringency of the Rules of the *Congregation of the Index*, a considerable number of editions of the English Bible, or parts of it, has been issued without any 'Approbation' at all, either express or implied; and, *so far as the public knows*, without any objection being raised on that account, except in a single instance, to be shortly mentioned.

We have seen, that in the year 1750 Bishop Challoner had revised the Douay version of the *Old Testament*, and also substituted a body of short and improved notes, for the tedious, obscure, and virulent ones of the old edition: it is not a little remarkable, that his new version was ushered into the world without a single 'Approbation' of it from any quarter; and that the several re-impressions of it, in 1763-4, 1796, and 1805, are similarly unprovided. Yet his translation obtained great and general popularity: and it does not appear that any objection was ever made to it, on account of

P In the very next year, Dr. Troy was again brought before the public,—in my opinion needlessly and unfairly,—by a writer of his own communion; for having given his sanction to an edition of Mrs. Trimmer's 'Selections from the 'New Testament,' printed for the 'Society for promoting the education of the Poor in Ireland.'

The editor of the '*Catholicon*, (Second Series, 1810, p. 274, and 311, and 337,) falls foul of the Archbishop, of the Printer Mr. Blenkinsop, and of the 'Society' which provided the work. In his chagrin he observes, 'if Dr. Troy had unguardedly sanctioned such a work, yet it was not a work that he would have sanctioned had he carefully examined its contents.'—'There is some difference between a book that is sanctioned and a book that *ought* to be sanctioned.'

Again:—'Did Dr. Troy's authority, placed at the head of it, make it more original than it was before? We apprehend it could not. It could not

'even add to its value, though it served to give confidence to those who had heretofore avoided making use of it.'

Again:—'Catholics are not so priest-ridden as Protestants imagine. Even the authority of Dr. Troy, for whom they have the highest veneration, would not induce them to receive this book without examination. If they do not consider the Pope himself as infallible, how much less can they annex infallibility to a Bishop or Archbishop?'—

Now this is rather strong language from a layman to his archbishop upon such a subject: and indeed it does not appear that either Dr. Troy or the printer were to blame in this matter: but the remark, at all events, shews the little value which Roman Catholics themselves sometimes set upon these Episcopal sanctions, when they are thought to clash with their own previously formed opinions or desires.

that formal irregularity. It will be fruitless, at this distance of time, to inquire into the reasons for the omission. He himself appears, after 1749, to have given up the matter of 'Approbations,' as either unattainable or immaterial; for not only did his *Old Testament* appear without it, but likewise the second edition of his *New Testament*, published in 1750, and his third, in 1752; both of which differed from the *first*, and also from each other.

The same deficiency occurs in '*Pastorini's Exposition &c. of the Apocalypse*, printed in 1771, (1790, &c. &c.), a work which obtained early celebrity and extensive circulation.

Yet, twenty years later, when *Dr. Geddes* published the first volume of his new translation of the Bible, three of the Vicars Apostolic were indiscreet enough to shew their animosity to its author, by *prohibiting* his work under the plea of its wanting the requisite of Ecclesiastical 'Approbation.' On the 26th of Dec. 1792 they issued a Pastoral Letter, in which they say, 'As the Church of God has at all times watched with a most jealous care over the heavenly treasure of the Sacred Scriptures, and has condemned the practice of printing the said Scriptures, or any expositions of, or annotations upon the same, unless such have been severally examined and approved of by due ecclesiastical authority: hence it is incumbent upon us to warn the Faithful committed to our care against the use and reception of a certain work of this kind, as far as it has yet appeared, which is destitute of these requisites; and which is entitled *The Holy Bible*,' &c. &c.

Now it is most probable, that the Vicars had other and stronger grounds of objection to that work, (from the nature of some of its contents,) such as they might have put forward with more shew of reason.—But they did not think fit to do so. And when we add the circumstance, that one of those very Vicars, namely *Dr. Walmesley*, was known to be the author of that '*Pastorini's Exposition*,' which had been published, unrebuked, not only without an 'Approbation,' but with the additional offences of concealing the author's name and the place of printing; we must own that the proceeding shewed a large amount of hardihood in that Vicar, and in the cases of all of them looked very like a confession of weakness, if not of personal spite into the bargain.

*Dr. Geddes* spared time to write a powerful reply to their censure; and by the several books which he there adduced, and the instances of negligence which he exposed, proved how little attention was really paid to those rules of the Council of Trent; and how



uncertain, loose, and worthless such 'Approbations' and such Censures were.

However, the Vicars succeeded in one object. They spoiled the sale of a work, on which the author had employed half his life and expended most of his fortune, 'the darling child of its author, and 'the prop of his literary reputation.' Let us hope, that they had no desire to accelerate the other results which followed: namely, that he was reduced to great pecuniary distress; and, though his spirit continued unbroken, his feelings were wounded and his energy gave way by degrees, and he sank into the grave before more than half of his favourite work was finished.

In the year 1836 *Dr. Lingard* published his new Version of the four Gospels, without any Episcopal 'Approbation' attached to it.

In 1849 *Bishop Kenrick* of Philadelphia published another translation of the same portions of Scripture, in the same independent manner. Both works possess considerable merit, which ought to have secured for them the public favour: but both of them were very coldly received by a certain body of the clergy. And though the characters of the authors stood too high, to permit the venture of another experiment of Episcopal Censure upon such grounds as had been used against *Dr. Geddes*; yet a more oblique mode of depreciation was resorted to: and a *Review*, well known as the organ of a violent party, and the exponent of its ultramontane views, doled out with a niggard hand that praise which it could not decently withhold; and, by taking pains to find out small faults, virtually condemned the publications which it professed to commend.

The editions, which I have met with, bearing no '*Approbations*,' are the following:

- 1750. The Old Testament by *Dr. Challoner* (with its several reprints) has no 'Approbation' of his translation.
- 1771. The Apocalypse by '*Pastorini*:' with its different reprints.
- 1792-7. The Bible, translated by *Dr. Geddes*.
- 1813. The Bible, printed at *Manchester* by *Oswald Syers*.
- 1822-4. The Bible, with *Haydock's* notes abridged. *Dublin*, 8°.
- 1836. The four Gospels, by *Dr. Lingard*.
- 1849. The four Gospels, by *Bishop Kenrick*.
- 1851. The Acts and Epistles, by the same author.
- 1851. *Dr. Lingard's* Gospels, issued with a new title-page.
- 1851. The New Testament. *Belfast*, 16°.

Probably there are several others, which do not happen to have attracted my attention.

After all, perhaps we could not have a stronger instance of the futility of such 'Approbations,' as depend, not on the superior scholarship or judgment, but merely on the ecclesiastical position, of the persons who give them,—than the fact, that in the year 1826 four archbishops formally 'approved' a New Testament, which had previously been bitterly denounced as unsound by Dr. Milner; who even went so far in his wrath as to express a hope, that the stereotype plates from which it was struck off would be speedily destroyed, and the metal converted into gas-pipes, &c. (See above at p. 105.)

I do not believe that those archbishops had the slightest knowledge of what they were doing, at the time. But I cannot help asking, whether this, added to all which has been previously stated, is not enough to prove, to any man who will consent to use his reason, the looseness and uncertainty of those fancied safeguards to 'faith and morals,' the positive erroneousness of some of these 'Approbations,' and the utter uselessness of them all.

## SPECIMENS OF VARIOUS RENDERINGS IN DIFFERENT EDITIONS.

### I. [OLD TESTAMENT.]

Genesis iii. 15. And I will put enmity between thee and the woman, and between thy seed and her seed: it shall bruise thy head, and thou shalt bruise his heel. *Authorized version.*

- 1. And I will put enmities between thee and the woman, and thy seed and the seed of her: she shall bruise thy head in pieces, and thou shalt lye in wait of her heel. *Edd.* 1609, 1635.
- 2. And I will put enmities, &c. She shall crush thy head, and thou shalt lie in wait for her heel. 1750, 1763, 1791, 1813, (*Haydock,*) 1813, (*Syers,*) 1816, 1825, 1834.
- 3. I will put enmity, &c. [the rest as in No. 2.] 1796, 1805.
- 4. A mutual enmity I will put between thee and the woman, and between thy seed and her seed. They shall seek to bruise thee on the head, and thou to bite them in the heel. *Dr. Geddes,* 1792.

Genesis iv. 7. If thou doest well, shalt thou not be accepted? And if thou doest not well, sin lieth at the door. And unto thee *shall be* his desire, and thou shalt rule over him. *Authorized.*

- 1. If thou do well, shalt thou not receive again: but if thou doest ill, shall not thy sin forthwith be present at the door? but the lust thereof shall be under thee, and thou shalt have dominion over it. *Editt.* 1609, 1635.
- 2. If thou do well, shalt thou not receive? but if ill, shall not sin forthwith be present at the door? but the lust thereof shall be under thee, and thou shalt have dominion over it. 1750, 1763, 1791, 1796, 1805, 1813, 1816, 1825, 1834.
- 3. Doth not one, if he have done well, look up, but look down if he hath not done well? Hast thou sinned? Be quiet! He (thy brother) is still subordinate to thee, and thou hast dominion over him. *Dr. Geddes.* (See his *Critical Remarks*, I. pp. 52–56.)



Genesis xlvii. 31. And he said, swear unto me. And he sware unto him. And Israel bowed himself upon the bed's head. *Authorized.*

— 1. And he said, swear then to me. Who swearing Israel adored God, turning to the bed's head. 1609, 1635.

2. And as he was swearing, Israel adored God, turning to the bed's head. 1750, 1791, 1796, 1805, 1813, 1816, 1825, 1834.

3. And Israel bowed himself, leaning on his staff. *Geddes*, [following the Septuagint version. See his *Critical Remarks*, I. p. 140.]

Exodus iii. 14. And God said to Moses, I AM THAT I AM.—I AM hath sent me unto you. *Authorized.*

— 1. God said to Moses : I AM WHICH AM.—HE WHICH IS, hath sent me to you. 1609, 1635.

2. I AM WHO AM.—HE WHO IS, hath sent me to you. *All the modern editions.*

3. I WILL BE WHAT I WILL BE. *Dr. Geddes.* See his *Critical Remarks*, I. p. 166.

Exodus xx. 4. Thou shalt not make unto thee any graven image, or any likeness of *any thing* that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. Thou shalt not bow down thyself to them, nor serve them. *Authorized.*

— 1. Thou shalt not make to thee a graven thing, nor any similitude that is in heaven above, and that is in the earth beneath, neither of those things that are in the waters under the earth. Thou shalt not adore them nor serve them. 1609, 1635.

2. Thou shalt not make to thyself a graven thing, nor the likeness of any thing that is in heaven above, or in the earth beneath, nor of those things that are in the waters beneath [or under] the earth. Thou shalt not adore them nor serve them. 1750, 1791, 1796, 1805, 1813, 1816, 1825, 1834.

3. Thou shalt not make to thyself a carved idol, nor any other such semblance of what is in the heavens above, or on the earth below, or in the waters below the earth. Thou shalt not bow thyself down to them, nor worship them. *Geddes.*

2 [Samuel] Kings xxi. 19. Elhanan the son of Jaare-oregim, a Bethlehemite, slew *the brother of* Goliath the Gittite. *Authorized.*

— 1. Adeodatus the son of the Forrest a broderer, the Bethlehemite, struck Goliath the Gethite. 1609, 1635.

2. Adeodatus the son of Forrest, an embroiderer of Bethlehem, slew Goliath the Gethite. 1750, 1764, 1796, 1805, 1813, (both,) 1816 (*Liverpool.*)

3. Adeodatus the son of the Forrest, &c. 1791, 1816 (*Dublin,*) 1825, 1834, *Glasgow Edit.*

2 Esdras [Nehemiah] ix. 17. But hardened their necks, and in their rebellion appointed a captain to return to their bondage. *Authorized.*

— 1. And they hardened their necks, and gave the head to return to their servitude, as it were by contention. 1609, 1635.

2. And they hardened their necks, and set their head to return to their bondage, as it were by a spirit of contention. 1750, 1764, 1796, 1805, 1816 (*Liverpool.*)

3. They hardened their necks, and gave the head to return to their bondage, as it were by contention. 1791, 1813 (*Haydock,*) 1816, 1825, 1834, *Glasgow Edit.*

4. They hardened their necks and gave the head to return to their bondage as it were by *a spirit of* contention. 1813 (*Syers.*)

Job xxvi. 13. By his spirit he hath garnished the heavens: his hand hath formed the crooked serpent. *Authorized.*

— 1. His spirit hath adorned the heavens, and his hand being the midwife, the winding serpent is brought forth. 1609, 1635.

2. And his artful hand hath brought forth the winding serpent. 1750, 1764, 1796, 1805, 1813, 1816 (*Liverpool.*)

3. And his obstetric hand brought forth the winding serpent. 1791, 1816 (*Dublin,*) 1825, 1834, *Glasgow Edit.*

4. And his artful hand brought forth, &c. 1813 (*Syers.*)

Psalm lxvii. 16. [lxviii. 15.] The hill of God *is as* the hill of Bashan; an high hill as the hill of Bashan. Why leap ye, ye high hills? *Authorized.*

— 1. The mountane of God a fat mountane. A mountane crudded

- as cheese, a fat mountane. Why suppose you crudded mountanes<sup>q</sup>? 1609, 1635.
2. The mountain of God is a fat mountain: a curdled mountain, a fat mountain. Why suspect ye curdled mountains? 1750, 1791, 1796, 1813 (*Haydock*,) 1813 (*Syers*,) 1816.
- 3.—Why suspect, ye curdled mountains? 1825, 1834, *Glasgow Edit.*
4. The mountain of God is a fertile mountain. A mountain that flows with milk; a rich mountain. Why have you a suspicion of mountains that flow with milk? *Caryl* 1700.
5. Ye lofty hills, ye hills of Bashan!  
Ye swelling hills, ye hills of Bashan!  
Why are ye jealous, ye swelling hills,  
of the hill where God is pleased to reside? *Dr. Geddes* 1807.

I have mentioned above, at p. 27, that in several *Primers* and other small books of devotion published during the seventeenth century, portions of the Psalms occurred, in a translation different from that which is found in the Bibles of 1609 or 1635. The following may serve as a specimen:

PENITENTIAL PSALMS, 18<sup>o</sup>, 1675, COLLATED WITH  
THE BIBLE, 1610.

	PSALMS.	BIBLE.
Ps. vi. 6.	my sighs: tears	sighing my tears
	7. my eye is with fury	mine eyes are for fury
	10. or confounded	and ashamed
Ps. xxxi. 3.	are waxen old	are inveterated
	7. the overflowing	the flood
	8. my joy	my exultation
	10. their jaws	their cheeks
	12. mercy shall compass him, &c. that hopeth	him that hopeth, &c. mercie shall compass

<sup>q</sup> “Why suppose you crudded mountanes?”

It is difficult to understand the exact meaning of this sentence. But it has been very ingeniously made by the Douay editors a peg, on which to hang a specimen of uncharitable exclusiveness, in the note, ‘Ye that are ‘not of this church do in vaine and ‘erroniously imagine, that anie other

‘mountaines are united.’ And Dr. Challoner did not hesitate to adopt the same sentiments: ‘Why do you suppose or imagine there may be any ‘other such curdled mountains? You ‘are mistaken: the mountain thus ‘favored by God is but one:’—is his note: and this is retained in every subsequent edition which I have examined; even in that of Dr. Murray.



Ps. xxxvii. 2. are fastened	are fast sticked
hast confirmed	hast fastened
3. in respect of	at the face of
weighty	heavie
5. wounds	scarres
in respect of	because of
8. I cried out in	I rored for
13. sought out evils against	sought me evils
me	
devised guiles	meditated guiles
14. reprehension	reproofes
16. <i>For</i> I have said	<i>Because, &amp;c.</i>
18. of my sins	for my sinne
20. did backbite me	detracted from me
21. Incline unto	Attend unto

Isaiah viii. 19. Seek unto them that have familiar spirits, and unto wizards that peep and that mutter: should not a people seek unto their God? for the living to the dead? *Authorized.*

— 1. Ask of Pythons, and of Diviners, which whisper in their enchantments. Shall not the people ask vision of their God, for the living of the dead? 1609, 1635.

2. Seek unto them that have Pythonical spirits, and to Diviners that mutter in their enchantments. Should not the people seek unto their God, *and not* for the living to the dead? 1750, 1796, 1805, 1816 (*Liverpool*).

3. Seek of Pythons and of Diviners, who mutter in their enchantments. Should not the people seek of their God, for the living of the dead? 1791, 1813, 1816 (*Dublin*), 1825, 1834, *Glasgow Edit.*

Jeremiah i. 39. Therefore the wild beasts of the desert with the wild beasts of the islands shall dwell there: and the owls shall dwell therein. *Authorized.*

— 1. Therefore shall the dragons dwell with the foolish murderers, and the ostriches shall dwell in it. 1609, 1635.

2. Therefore shall dragons dwell there, with the fig-fawns, and ostriches shall dwell therein. 1750, 1791, 1796, 1805, 1813, 1816, 1825, 1834, *Glasgow Edit.*

Malachi ii. 15. And did not he make one? and yet had he the residue of the Spirit. *Authorized.*

— 1. Did not one make and the residue of the spirit is his? 1609, 1635.

2. Did not one make *her*, and she is the residue of his spirit? 1750, 1791, 1796, 1805, 1813, 1816, 1825, 1834, *Glasgow Edit.*

## II. [NEW TESTAMENT.]

Matthew v. 22. Shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council; but whosoever shall say Thou fool, shall be in danger of hell fire. *Authorized.*

- 1. Shall be in danger of judgment:—in danger of a council:—shall be guilty of the hell of fire. 1582 to 1633, *Quesnel* 1709, 1738, 1788, 1816 (*Bible*).
- 2. — in danger of the judgment:—in danger of the Council: in danger of hell fire. 1749, 1750, 1752, 1772, 1797, 1804, 1813, (*Syers*) 1814, 1818, 1825 (*Bible*), 1834 (*Bible*), *Kenrick*, 1851.
- 3. — guilty of the judgment:—guilty of the council;—guilty of hell fire. 1783, 1791, 1803, 1810, *Haydock*, (*Bible* 1824.)

Matthew v. 29. If thy right eye offend thee, pluck it out and cast it from thee: for it is profitable for thee that one of thy members should perish, and not *that* thy whole body should be cast into hell. *Authorized.*

- 1. If thy right eye scandalize thee, &c.:—it is expedient for thee that one of thy limbs perish, rather than thy whole body be cast into hell. 1582 to 1633, *Quesnel* 1709, 1738, 1788, 1816 (*Bible*).
- 2. — scandalize thee, &c.:—that one of thy members should perish. 1749, 1750, 1813 (*Syers*), 1815, 1818, 1820, 1825 (*Bible*), 1826, 1834 *Bible*, 1838, 1839, 1846, *Glasgow Edit.* *Kenrick*, 1851.
- 3. — cause thee to offend, &c.:—it is better for thee, &c.:—than that, &c. 1752, 1772, 1783, 1791 (*Bible*) 1797, 1803, 1804, 1810, *Haydock*, 1814, *Richardson's*, 8°.

Matthew xii. 4. The shewbread. *Authorized.*

- 1. The loaves placed there. *Witham* 1730.
- 2. The shew-breads. *Nary* 1718.
- 3. The loaves of the presence. *Lingard* 1836.
- 4. The loaves of presence. *Kenrick*.
- 5. The loaves of proposition. *All other editions.*

Mark viii. 12. There shall no sign be given to this generation. *Authorized.*

- 1. If a sign shall be given. 1582 to 1633, 1738, 1749, 1750, 1788, 1813 (*Syers*), 1815, 1816 (*Bible*), 1818, 1820, 1825 (*Bible*), 1826, 1834 (*Bible*), 1838, 1846, *Glasgow Edit.* 1851.

2. A sign shall not be given. 1709, 1752, 1772, 1791 (*Bible*) 1797, 1803, 1804, 1810, *Haydock*, 1814, 1825, 1839, 1851. *Richardson's* 8°.

3. No sign shall be given to this race. *Lingard*.

4. If a sign shall be given to this race. *Kenrick*.

Luke i. 28. Hail, *thou that art* highly favoured, the Lord is with thee. *Authorized*.

— 1. Hail, full of grace: Our<sup>s</sup> Lord is with thee. 1582 to 1633, 1738, *Quesnel* 1707.

2. — The Lord is with thee. *All other editions*.

3. Hail, thou favoured (of God). The Lord is with thee. *Lingard*.

Luke viii. 1. Preaching and shewing the glad tidings of the kingdom of God. *Authorized*.

— 1. Preaching and evangelizing the kingdom of God. 1582 to 1633, 1707, 1738, 1749, 1750, 1788, 1813 (*Syers*), 1815, 1816 (*Bible*), 1818, 1825 *Bible*, *Glasgow Edit.* 1834 (*Bible*), 1838, 1846.

2. Preaching and publishing the Gospel of the kingdom of God, 1752, 1772, 1791 (*Bible*), 1797, 1803, 1810, *Haydock*, 1814, 1825. *Richardson's* 8°.

3. Proclaiming and announcing the good tidings of the kingdom of God. *Lingard*.

4. Preaching and announcing the kingdom of God. *Kenrick*.

Luke xi. 41. But rather give alms of such things as ye have. *Authorized*.

— 1. However, give alms of what you have. *Nary*.

2. However, give alms of what you have superfluous. *Quesnel* 1707.

3. But of what you have give alms. *Witham*.

4. But yet [of] that which remaineth, give alms. *Newcastle* 1812.

5. Nevertheless, what is still in your power, give alms. *Lingard*.

6. But yet, that which is in your power, give alms. *Kenrick*.

7. But yet that which remaineth, give alms. *All others*.

John ii. 4. Woman, what have I to do with thee? *Authorized*.

— 1. What is to me and thee, Woman? 1582 to 1633, 1738, 1788.

2. Woman, what is to me and to thee? 1749, 1750, 1752, 1772,

<sup>s</sup> See a remark upon the supposed made by a writer in the *Dublin Review*, superior propriety of this reading, above, at p. 52.



1813 (*Syers*), 1815, 1818, 1825 (*Bible*), 1826, 1834 (*Bible*), 1838, 1839, 1846, *Glasgow Edit.* 1851.

3. What is it to me and to thee? 1797, 1804. *Newcastle* 1812, 1814, 1816 (*Bible*), 1825.

4. What is *that* to me and to thee? 1783, 1791 (*Bible*), 1803, 1810, *Haydock*, *Richardson's* 8°.

5. What is that to me and to thee? *Nary*.

6. What hast thou to do with me? *Witham*, *Lingard*, *Kenrick*.

7. Woman, what business have you with me? *Quesnel* 1709.

Romans viii. 18. For I reckon that the sufferings of this present time *are* not worthy to be compared with the glory that shall be revealed in us. *Authorized*.

— 1. I think that the passions of this time are not condigne to the glory to come, 1582, &c. 1738, 1788, 1816 (*Bible*.)

2. I reckon that the sufferings of this present time are not worthy to be compared with the glory to come. 1752, 1772, 1783, 1791 (*Bible*), 1797, 1803, 1804, 1810, *Newcastle*, 1813, 1814, *Richardson's* 8°.

3. — the sufferings of this time, &c. 1749, 1750, 1813 (*Syers*), 1815, 1818, 1825 (*Bible*), 1838, 1839, 1834 (*Bible*), *Glasgow Edit.* 1851.

4. — *are not* worthy to be compared to the future glory. *Nary*.

5. — are not to be set in balance with the future glory. *Witham*.

6. — are not worthy of the glory to come. *Kenrick*.

1 Corinthians i. 25. Because the foolishness of God is wiser than men; and the weakness of God is stronger than men. *Authorized*.

— 1. For that which is the folly of God is wiser than men: and that which is the infirm of God is stronger than men. 1582, 1600, 1621.

2. For the folly of God is wiser than men. And the weakness of God is stronger than men. *Nary*.

3. Because what in God *appeareth* foolish is above the wisdom of men: and what in God *appeareth* weakness, is above the strength of men. *Witham*.

4. For that which is the foolish of God is wiser than men: and that which is the weak of God is stronger than men. 1738, 1803, 1810.

5. For that which *appeareth* foolish of God is wiser than men: and that which *appeareth* weakness of God is stronger than

men. (*Bible*) 1791, 1794. *Dr. Wiseman's Test.* (*Richardson's*) 1847, 8°.

6. For the foolishness of God is wiser than men: and the weakness of God is stronger than men. 1749, 1750, 1752, 1764, 1772, 1783, 1788, 1797, 1811, 1814. *all the rest, and Kenrick.*

Ephesians vi. 12. For we wrestle not against flesh and blood; but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. *Authorized.*

- 1. For our wrestling is not against flesh and blood: but against Princes and Potestats, against the rectors of the world of this darkness, against the spirituals of wickedness in the Celestials. 1582 to 1633. 1738 reads 'Potentates,' 'Rulers.'
2. — against the rulers of the darkness of this world, against the wicked spirits which dwell in the air. *Nary.*
3. — against the rulers of the world of this darkness, against the *evil* spirits of wickedness in the air. *Witham.*
4. — against the world-rulers of this darkness, against the spirits of wickedness in the high places. *Kenrick.*
5. — against the rulers of the world of this darkness; against the spirits of wickedness in the high places. *All others.*

Philippians ii. 6. Let this mind be in you, which was also in Christ Jesus: who being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took on him the form of a servant, and was made in the likeness of men. And being found in fashion as a man, &c. *Authorized.*

- 1. For this think in yourselves, which also in Christ Jesus, who, when he was in the form of God, thought it no robbery, himself to be equal to God: but he exinanited himself, taking the form of a servant, made into the similitude of men, and in shape found as [a] man. 1582 to 1738.
2. For let this mind be in you, which was also in Christ Jesus; who being in the form of God, thought it not robbery to be equal with God; but debased himself, taking the form of a servant, being made in the likeness of men, and in habit found as a man. 1815, 1826.
3. — but emptied himself [the rest as above]. 1749, 1750, 1788, 1813 (*Syers*), 1816 (*Bible*), 1818, 1820, 1825 (*Bible*), 1834 (*Bible*), *Glasgow Edit.* 1838, 1839, 1846, 1848. 1851.

4. — thought it no robbery, &c.—but debased himself, &c.—being made to the likeness, &c. 1791 (*Bible*), *Haydock*, *Richardson's* 8°.
5. — thought it not robbery, &c.—but debased himself, &c.—in the likeness, &c.—in shape found as a man. 1803, 1810.
6. — in fashion found as a man. 1752, 1772, 1783, 1797, 1804, 1812, 1814.
7. — But emptied himself, taking the form of a servant, made to the likeness of men, and in fashion found as a man. *Kenrick*.
8. Have the same thought in yourselves, which was also in Christ Jesus; who being in the form of God, thought it not robbery to be equal with God. But demeaned himself, taking upon him the form of a slave, being made after the likeness of men, and in fashion, being found as a man: *Nary*.
9. For have this sentiment in yourselves, which was also in Christ Jesus; who being in the form of God, thought it no robbery to be equal himself to God: But debased himself, taking the form of a servant, made to the likeness of men, and in shape found as man. *Witham*.

2 Thessalonians ii. 7. Only he who now letteth will let, until he be taken out of the way. *Authorized*.

- 1. Only let him that now holdeth the faith keep it until he be taken out of the way. *Nary*.
2. Only he who now holdeth, let him hold it, till taken away. *Witham*.
  3. Only that he who now holdeth, hold, till he be taken out of the way. *Kenrick*.
  4. Only that he who [or which] now holdeth, do hold, until he be taken out of the way. *All others*.

Hebrews xi. 21. And worshipped, *leaning* upon the top of his staff. *Authorized*.

- 1. — adored the top of his rod. 1582 to 1738, 1749, 1750, 1788, 1813 (*Syers*), 1816 (*Bible*), 1815, 1818, 1825 (*Bible*), 1834 (*Bible*), *Glasgow Edit.*, 1838, 1846, 1851.
2. — worshipped the top of his rod. *Witham* 1730, 1752, 1772, 1791 (*Bible*), 1797, 1803, 1804, 1810, 1813 (*Bible*), 1814, 1825. *Richardson's* 8°.



3. ——— adored the top of his staff. *Nary*.
4. ——— worshipped the top of his staff. *Kenrick*.

Hebrews xiii. 16. But to do good and to communicate forget not: for with such sacrifices God is well pleased. *Authorized*.

- 1. Beneficence and communication do not forget; for with such hostes God is promerited. 1582 to 1738.
2. Do not forget to do good and to impart: for by such sacrifices God is promerited. 1788, 1816 (*Bible*).
  3. Forget not the works of charity, and the communion; for by such sacrifices God is appeased. *Nary*.
  4. Forget not the doing of good, and communication to others: for with such sacrifices God is promerited. *Witham*.
  5. Do not forget to do good and to impart: for by such sacrifices God's favour is obtained. 1749, 1752, 1772, 1791 (*Bible*), 1803, 1810, 1813, 1814, 1825 (*Bible*), 1834 (*Bible*), &c. &c.
  6. Do not forget beneficence and fellowship: for with such sacrifices God is well pleased. *Kenrick*.

1 Peter v. 3. Neither as being lords over God's heritage, but being ensamples to the flock. *Authorized*.

- 1. Neither as over-ruling the clergy, but made examples of the flock from the heart. 1582 to 1738.
2. Neither as lording it over the clergy, but being made a pattern of the flock from the heart. 1749, 1750, 1752, 1772, 1788, 1797, 1804, 1813 (*Syers*), 1814, 1815, 1816 (*Bible*), 1825, 1834 (*Bible*), *Glasgow Edit.* 1838, 1839, 1846, 1851.
  3. Neither as domineering over the clergy. *Nary*. *Witham*. 1783, 1791 (*Bible*), 1803, 1810 *Haydock*, *Richardson's 8°*.
  4. Not as lording it over the portions; but becoming a pattern, &c. *Kenrick*.

2 Peter i. 10. Wherefore the rather, brethren, give diligence to make your calling and election sure.

- 1. Wherefore, brethren, labour the more, that by good works you may make sure your vocation and election. 1582 to 1633, *Witham*, 1738, 1783, 1791 (*Bible*), 1803, 1810, *Haydock*, *Richardson's 8°*.

2. —that by good works you may make your calling and election sure. 1752, 1772, 1797, 1804, *Newcastle*, 1814.
  3. —you may make sure your calling and election. 1749, 1750, 1788, 1813 (*Syers*), 1815, 1816 (*Bible*), 1818, 1825, 1834 (*Bible*), *Glasgow Edit.* 1838, 1846, 1851.
  4. Be the more diligent by good works to make your calling and election sure. *Kenrick*.
- 2 Peter i. 16. For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ. *Authorized*.
- 1. For not having followed unlearned fables, have we made the power and presence of our Lord Jesus Christ known unto you. 1582 to 1633.—[‘learned fables,’ 1738.]
2. For we have not followed fabulous doctrines, when we made known unto you, &c. *Nary*.
  3. For we have not by following artificial fables made known to you, &c. *Witham*, 1791 (*Bible*), 1803, 1810, 1813 (*Bible*). *Richardson’s* 8<sup>o</sup>.
  4. For we have not followed cunningly devised fables, when we made known to you, &c. 1749, 1752, 1772, 1788, 1797, 1804, 1813 (*Syers*), 1814, 1815, 1816 (*Bible*), 1820, 1825, 1834 (*Bible*), *Glasgow*. *Kenrick*. 1838, 1846, 1848, 1851.
- 2 Peter ii. 4. For if God spared not the Angels that sinned, but cast *them* down to hell, and delivered *them* into chains of darkness, to be reserved unto judgment. *Authorized*.
- 1. For if God spared not angels sinning: but with the ropes of Hel being drawn down into Hel delivered them to be tormented. 1582, 1600, 1621, 1738.
2. — the angels that sinned: but delivered them drawn down by infernal ropes to the lower Hell, unto torments. 1749, 1750, 1788, 1813 (*Syers*), 1815, 1816 (*Bible*), 1820, 1823, 1825 (*Bible*), 1826, 1834 (*Bible*), *Glasgow Edit.* 1838, 1839, 1841, 1846, 1851, 1853.
  3. — the angels that sinned: but having cast them down into the place of torments delivered them into the chains of hell to be tormented. 1783, 1791 (*Bible*), 1794, 1803, 1810, 1824. *Witham*, *Richardson’s* 8<sup>o</sup>.
  4. — but delivered them to infernal ropes, drawn down to the

lower hell, unto torments. 1752, 1772, 1797, 1804, 1825, 1829 (*Bible*).

5. — but delivered them to be tortured in hell. *Nary*.

6. — the angels who sinned ; but with ropes of Hell being drawn down into hell delivered them to be tormented. *Kenrick*.

Apocalypse ii. 3. And hast borne, and hast patience : and for my name's sake hast laboured, and hast not fainted. *Authorized*.

— 1. And thou hast patience, and hast borne for my name, and hast not fainted. 1582 to 1738.

2. — and hast not failed. *Witham* ; 1791 (*Bible*), 1803, 1810, *Haydock*, *Richardson's* 8°.

3. — and hast suffered for my name's sake, and hast not fainted. *Nary*.

4. — and hast endured for my name, and hast not fainted, 1749, 1750, 1752, 1772, 1788, *Pastorini*, 1797, 1804, 1813 (*Syers*), 1814, 1815, 1816 (*Bible*), 1820, 1825, 1834 (*Bible*), *Glasgow*, 1838, 1841, 1846, 1851.

5. — and thou hast endured for my name, and thou hast not fainted. *Kenrick*.

Apocalypse ii. 17. and will give him a white stone. *Authorized*.

— 1. a white counter. 1582 to 1633, *Nary*, 1738, 1749, 1752, 1772, *Pastorini*, 1788, 1797, 1804, 1813 (*Syers*), 1814, 1816 (*Bible*), 1818, 1825, 1834 (*Bible*), *Glasgow*, 1838, 1846, 1848, 1851.

2. — a white stone. *Witham*, 1783, 1791 (*Bible*), 1810, 1813 (*Haydock*). *Richardson's* 8°. *Kenrick*.

Apocalypse xiii. 3. And I saw one of his heads as it were wounded to death ; and his deadly wound was healed. *Authorized*.

— 1. And I saw one of his heads as it were slain to death ; and the wound of his death was cured. 1582 &c. to 1738.

2. — slain to death, and his death's wound was healed. 1749, 1750, *Pastorini*, 1788, 1804, 1813 (*Syers*), 1815, 1816 (*Bible*), 1818, 1825 (*Bible*), 1834 (*Bible*), *Glasgow*, 1838, 1846, 1851.

3. — wounded to death, and his death's wound was healed. 1752, 1772, 1797, 1804, *Newcastle*, 1814, 1825, 1829 (*Bible*).



4. — wounded to death, and his deadly wound was healed. 1783, 1791 (*Bible*), 1803, 1810, *Haydock*. *Richardson's* 8°.
5. — wounded to death, and his deadly wound was cured. *Witham*.
6. — mortally wounded, and his mortal wound was healed. *Nary*.
7. — slain unto death; and his death-wound was healed. *Kenrick*.

Apocalypse xiv. 11. And whosoever receiveth the mark of his name.  
*Authorized*.

- 1. And if any man take the character of his name. 1582 &c. to 1738.
2. — whosoever receiveth the character of his name. 1749, 1750, *Pastorini*, 1788, 1813 (*Syers*), 1815, 1816 (*Bible*), 1820, 1825 (*Bible*), 1834 (*Bible*), *Glasgow Edit.* 1838, 1841, 1846, 1851.
  3. — whosoever did receive the character of his name. *Witham*.
  4. — whosoever received the character of his name. 1839, 1851.
  5. — whosoever did receive the mark of his name. 1783, 1791 (*Bible*), 1803, 1810, *Haydock*. *Richardson's* 8°.
  6. — whosoever receiveth the mark of his name. *Nary*, 1752, 1772, 1797, 1804, 1812 *Newcastle*, 1814, 1825, 1829 (*Bible*).
  7. whosoever hath received the mark of his name. *Kenrick*.

Apocalypse xviii. 23. for by thy sorceries were all nations deceived.  
*Authorized*.

- 1. Because all nations have erred in thy enchantments. 1582 to 1738.
2. — Have been seduced by thy sorceries. *Nary*.
  3. — Have been deceived by thy sorceries. *Witham*, 1783, 1791 (*Bible*), 1803, 1810, *Haydock*. *Richardson's* 8°.
  4. For by thy sorceries all nations were deceived. *Kenrick*.
  5. — Have been deceived by thy enchantments.—*All the rest*.
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## COLLATIONS AND BIBLIOGRAPHICAL DESCRIPTIONS.

### I. BIBLES, OR DETACHED PORTIONS OF THE OLD TESTAMENT.

BIBLE. *First edition, Douay 1609–10. 4°. 2 Vols.*

Vol. I. Title within a border, 'THE HOLIE BIBLE FAITHFULLY  
'TRANSLATED INTO ENGLISH OUT OF THE AUTHENTICALL LATIN.  
'Diligently conferred with the Hebrew, Greeke, and other Editions  
'in divers languages. With ARGUMENTS of the Bookes and  
'Chapters: ANNOTATIONS: TABLES: and other helps, for better  
'understanding of the Text: for discoverie of CORRUPTIONS in  
'some late translations: and for clearing CONTROVERSIES in Reli-  
'gion. BY THE ENGLISH COLLEGE OF DOWAY. [Isaiah 12, &c.]  
'Printed at Doway by LAWRENCE KELLAM, at the signe of the  
'holie Lambe, MDCIX.' On reverse, the Approbation (of three  
Doctors of the university of Doway, dated 8 Nov<sup>r</sup>. 1609): Address  
to the English reader, (dated from the octaves of Al Sainctes 1609,) 12 pages; 'The summe and partition of the Holie Bible, with a  
'brife note of the Canonical and Apochryphal Bookes,' 4 pages: Ar-  
gument of Genesis, and The signification of the markes here used,  
for direction of the reader, 2 pages; the Text, Genesis to Job, p.  
1—1114. 'To the Curteous reader,' respecting the Errata, and  
Tables, which are promised to accompany the second volume, &c.  
p. 1115; reverse blank.

Vol. II. Title, 'THE SECOND TOME OF THE HOLIE BIBLE,' &c.  
MDCX. On reverse, the same Approbation: 'Proemial Annota-  
'tions on the booke of Psalmes,' p. 3—14: the Text, Psalms to  
4 Esdras, p. 15—1071; on reverse, a Table of the Epistles taken  
from the Old Testament; an historical table of the times &c. of  
the Old Testament, p. 1073—1096. A Table of principal things,  
p. 1097—1123. *Censura trium Theologorum Anglorum*, [viz. John  
Wright, Matthew Kellison, and William Harrison,] p. 1124: Errata  
of both volumes, 1 page, unnumbered; reverse blank.

This edition contains no plates, nor maps. The Text is printed  
in a clear Roman letter: the marginal notes, in a smaller Roman:  
the heads of chapters, in Italics. The Annotations, which are

placed at the end of each chapter, are in small Roman. The verses are numbered in the inner margin. At p. 28, after the seventh chapter of Genesis, is 'A briefe remonstrance of the state of the Church, and face of Religion, in the first age of the World; from the Creation to Noe's flood; the space of 1656 yeares.'—At p. 47, 'The continuance of the Church and Religion in the second age of the World: from Noe's flood to Abraham's going forth of his countrie, the space of 368 yeares.'—At Exodus ch. xvi. 'The continuance &c. in the third age, from Abraham's going forth of Chaldea to the parting of Israel out of Ægypt. The space of 430 yeares.'—After 3 Kings, ch. vi. 'The continuance &c. in the fourth age, from the parting of Israel out of Ægypt, to the fundation of the Temple. The space of 480 yeares.'—At the end of 2 Chronicles, 'The continuance &c. in the fifth age. From the fundation of the Temple, to the captivitie in Babylon. The space of 430 yeares.'

These pieces, as also the Arguments of the several Books, are mostly in *Italics*.

At p. 469 is 'The second part of the Old Testament, conteining Historical Bookes. The Argument of the Booke of Josue.'

The address, on the last page of the volume, is as follows:

'TO THE CURTEOUS READER. We have already found some faultes escaped in printing, but fearing there be more, and the whole volume being overlong to be examined agayne, we pray the curteous reader to pardon al, and amend them as they occurre.

'Two Tables, one of the times of the Old Testament: an other of the principal matters in the Annotations thereof, shal folow (God willing) with the other Tome: which we desire and hope to send you shortly. In the meane time, the gentle reader may please to supplie the want therof, as he may, by the Recapitulations of the Historie, and pointes of Religion, in the five first ages, already conteyned in this Volume, in their proper places: in the pages 29, 47, 196, 701, and 934.'

In the second Volume, the marginal annotations on the *Psalms* are far more abundant than in any other book contained in that volume.—After the *Psalms* follows, 'The third part of the Old Testament, conteining Sapiential Bookes. The Argument of Sapiential Bookes.' After *Ecclesiasticus*, 'The fourt part of the Old Testament conteining Prophetical bookes. The argument of Prophetical bookes in general.' After *Malachi*, 'The Bookes of Machabees perteyning to the Historical part of the Old Testa-



'ment.'—After those two follows, 'The continuance of the Church, and Religion in the sixth age: from the Captivitie in Babylon to the coming of our Saviour, nere the space of 640 yeares.' And then this notice: 'The prayer of Manasses, with the second and third Bookes of Esdras, extant in most Latine and vulgare Bibles, are here placed after al the Canonical bookes of the old Testament: because they are not received into the Canon of Divine Scriptures by the Catholique Church.'

BIBLE. *Second Edition*, 2 vols. 4°. [*Rouen*] 1635.

Vol. I. Title, within two black lines, THE HOLY BIBLE [&c. verbatim as in the first edition] Printed by JOHN COUSTURIER. PERMISSU SUPERIORUM M.DC.XXXV. On reverse, the Approbation of the former edition. Address to the welbeloved English reader, &c. (as before), 10 pages. The summe and partition &c. and other preliminary pieces (as before), 6 pages. The Text, Genesis to Job, p. 1—998. On the next leaf, 'Two Tables, one of the times of the Old Testament, another of the principal matters in the Annotations, are in the end of the second Tome: together with the faults escaped in printing:' reverse blank.

Vol. II. Title, as in the first Edition. 'Printed by JOHN COUSTURIER.' MDCXXXV. On the reverse, the Approbation repeated from Vol. I. 'Procemial Annotations upon the Book of Psalmes,' p. 3—12. 'Concerning interpretation of holie Scriptures,' p. 14, reverse blank. The Text, Psalms to 4 Esdras, p. 15—1017. 'A Table of Epistles, &c. p. 1018. 'An historical Table,' &c. (as before), 14 pages. 'A Table of the chiefe contents of the Text and Annotations of the Old Testament,' 20 pages. 'Censura trium Theologorum Anglorum,' 1 page. On reverse, 'Faults escaped in the printing (where the editors beseech those that shall set out the next Edition carefully to compare the text with the Latine); and 'Extraict du Privilege du Roi,' granting exclusive license to John Cousturier, printer and bookseller of Rouen, to print and sell this edition during ten years: dated Augt. 3<sup>d</sup> 1634.

I believe that both the Text and the Annotations of this edition are strictly copied from that of 1609—10: but the spelling of many words is different. The page of this last is larger, and is easily distinguished by being inclosed within black lines. The paper is very inferior in colour, so that the book wants the clear and fresh look of the first edition. The wood-cut head and tail-pieces, and

initial letters, are of very coarse workmanship. These latter occur at the beginning of every book and chapter.

BIBLE, BY DR. CHALLONER. *First Edition*, 1750. 12<sup>o</sup>.

Title, in black and red letters, ‘The Holy Bible, translated from ‘the Latin Vulgat: diligently compared with the Hebrew, Greek, ‘and other editions in divers languages. And first published by ‘the English College at Doway, anno 1609. Newly revised, and ‘corrected, according to the Clementin Edition of the Scriptures. ‘With Annotations for clearing up the principal difficulties of ‘Holy Writ.—Printed in the year 1750.’ [No *place* named.] On reverse, The order of the Books of the Old Testament. Approbations of the old Edition, 2 pages: [N.B. There is no Approbation of this newly-revised translation.] The Text, Genesis to Ruth, pp. 1–507, (falsely numbered 407.)

Vol. 2. Text, 1 Samuel to Esther, pp. 3–487. A Chronological Table, pp. 488–492.

Vol. 3. Job to Isaiah, pp. 3–479. The Order and Distribution of the Psalms, as they are recited in the Canonical Hours, pp. 480–484.

Vol. 4. Jeremiah to 2 Maccabees, pp. 3–511, (falsely numbered 411). At the end is a note, ‘N.B. The third and fourth book of ‘Machabees; as also the third and fourth books of Esdras (which ‘some call the first and second of Esdras) and the Prayer of ‘Mannasses, are here omitted: because they have never been received ‘by the Church.’

[Yet it is observable, that these pieces were printed at the end of both the former editions, viz. those of 1609 and 1635.]

This same note occurs in the editions of 1763–4, 1796, 1804 (or 1811), Haydock’s folio, 1813, &c.]

Errata in the 4 vols. 1 page.

Vol. 5. ‘The New Testament, &c.’ (as in edition 1749, but in black and red letters.) ‘Printed in the year MDCCL.’

On reverse, the Approbation of the University of Rhemes: ditto of Douay: Approbations of this present Edition, (as in Ed. 1749). Order of Books. The Text, pp. 1–488. Table of Controversies: of Epistles and Gospels: a Chronological Table: at the end, Errata; pp. 489–500.

## THE PENITENTIAL PSALMS, BY F. BLYTH. 1751. 8°.

Title, 'A devout Paraphrase on the Seven Penitential Psalms; or, a Practical Guide to Repentance. By F. Blyth, Disc. Car. S. T. P. The seventh edition. Leyden, printed for the Author, 1751.'

Prefixed is a frontispiece, representing Nathan's reproof of David. Dedication, to Miss Ursula Mannock, 4 pages: Preface, pp. i.-xix. On p. xx. is a repetition of the engraving, of Nathan reproving David. The Paraphrase, pp. 1-114. The Thanksgiving Psalm (Ps. 69), pp. 115-124. Appendix, containing the general argument of the penitential Psalms, annotations, &c. pp. 1-61. A leaf, announcing the publication of *Sermons* by the same author.

In the Preface, Dr. Blyth says, 'For the *Text* of the *Psalms* I have rather followed the *Manual*, than the *Douay Version*: as the difference is not material, as *both* are approved of, and as the *former* is in most hands<sup>r</sup>. He notices some difference of arrangement of the several parts, between this edition and former ones. His *Sermons* for the whole year appeared in 2 vols. 4°, and in 4 vols. 8°, or 12°. 1742. He likewise published some single sermons and devotional tracts.

The first Edition of this work was in 12°. 17 .

The second ... in 8°. London, 17 .

The third, 12°. Dublin, for John Lamb, 1749: preface, pp. xiv.

The work, pp. 78. Appendix, pp. 50.

The fourth,

The fifth,

The sixth,

I am not aware whether there is any edition posterior to the seventh of 1751.

BIBLE.—CHALLONER'S *second edition*, 1763-4, 12°.

Title, in red and black, 'The Holy Bible, &c. (exactly as in the 'edition of 1750) Vol. I. Printed in the year 1763.' On the reverse, The order of the books: Approbations of the Old Edition, 2 pages. [No Approbation of the present version.] The Text, Genesis to Ruth, pp. 1-507; reverse blank.

Vol. II. Dated 1764. Title: Text, 1 Samuel to Esther, pp. 3-487: Chronological Table, pp. 488-492.

<sup>r</sup> See some observations on the difference of version in these devotional

tracts from that in the Bible, above, pp. 27 and 186.



Vol. III. 1764. Title: Text, Job to Isaias, pp. 3–479. The order and distribution of the Psalms, &c. pp. 480–484.

Vol. IV. 1764. Title: Text, Jeremias to 2 Machabees, pp. 3–511. At the end is the same Note as in the edition of 1750.

Vol. V. 1764. Title: ‘The New Testament, &c. (as in Edit. 1750).’ ‘Printed in the year 1764.’ Vol. I. On reverse of Title, the Approbations, of Rheims and Douay, of the Old Version: ‘Approbation of the first edition’ (as in Edit. 1749); Order of the Books, 1 leaf. The Text, St. Matthew to Acts, pp. 1–296. ‘The end of the first Volume.’ Vol. II. Title: The Text, Romans to Apocalypse, pp. 299–525; Tables, pp. 526–535.

This edition of the Testament is copied, page for page, from that of 1752; so servilely indeed, that it actually omits a line of the Text, at 1 John i. 5, which had been accidentally left out in 1752: although the omission makes nonsense of the sentence. Yet it is certain that the printer’s attention was called to the passage: for he has carried over to the next page part of the catch-word (‘-tion,’) which was not done in 1752. It likewise retains some minor errors of the press. I have a copy of this Bible, in which the title-page of Vol. I. of the Old Testament is printed in *black only*, without any red letters. The Testaments of 1750, 1752, and 1764 appear to have been printed with the same types, and at the same place, whatever that was. There appears *some* ground for surmising that it may have been *Dublin*: (or perhaps, a portion of the impression was consigned for sale in that city); for I have a copy, containing 3 leaves (there ought to be 4) of a List of Subscribers, all of whom are either *Irish* or *Americans*. But few *priests* are among them, and not one *Bishop*. At the end of Vol. IV. on the reverse of p. 511, is a ‘Catalogue of books published by Richard Fitzsimons, ‘at the King’s head in High Street.’ This means High Street in *Dublin*.

#### BIBLE, DR. TROY’S, 1791, 4<sup>o</sup>.

Title, in red and black letters, ‘THE HOLY BIBLE, &c. with ‘ANNOTATIONS, &c. The fifth edition, newly revised and corrected ‘according to the Clementin edition of the Scriptures. Dublin, ‘printed by Hugh Fitzpatrick, for Richard Cross, N<sup>o</sup> 28, Bridge ‘Street, MDCXC1.’—The reverse is blank. A list of subscribers, of eight pages and a half, two columns in each, containing more than a thousand names; among them are fifteen of the Roman Catholic prelates.—The ‘Admonition,’ and the Letter of Pope Pius VI.

to Antony Martini, now first given, [see a description of it above, at p. 59,] 1 page; Translation of the Decree of the Council of Trent, 1 page; The Order of Books, 1 page: The Text, pp. 1—998. The Title of the New Testament, as before. The Text, pp. 3—272: Historical and Chronological Index, 9 pages; Table of References, 2 pages: Table of Epistles and Gospels, 2 pages: after the Tables follows, in a most unusual place, Archbishop Troy's 'Approbation' of this edition—(given above, at p. 57). The last page is blank. There are Frontispieces to the Old and New Testament, but no other engravings.

I have already mentioned the variations, in the Text and Notes, from former editions. The press-work of the present one is very creditably executed. It contains Marginal References; and titles to each book are now first added. I have a copy printed on large thick paper, which makes a handsome volume.

BIBLE, BY DR. A. GEDDES, 1792-7, 4<sup>o</sup>.

Title, 'The Holy Bible, or the Books accounted Sacred by Jews and Christians: otherwise called the Books of the Old and New Covenants: faithfully translated from corrected texts of the Originals. With various readings, Explanatory notes, and Critical remarks. By the Rev. Alexander Geddes, LL.D. London, Printed for the Author, by J. Davis; and sold by R. Faulder, New Bond Street, and J. Johnson, St. Paul's Churchyard. MDCXCII.'—Contents of Vol. I. Dedication to Lord Petre, 1 leaf: Preface to the first volume, p. i—xxiii. Contents of the first volume, 1 page. The Text, Genesis to Joshua, p. 1—407.

Vol. II. 1797. Title; Dedication 'to Her Royal Highness the Dutchess of Gloucester, an early, spontaneous, and liberal encourager of the Work,' 1 leaf; Preface to the second volume, p. i—xix. Contents of the second volume, one page. The Text, Judges to Ruth, and the Prayer of Manasseh, pp. 1—375.

The various readings and explanatory notes are placed under the Text. The volumes are handsomely printed, on large, fine, and expensive paper.

To these volumes the author added, in 1800, a third, entitled 'Critical remarks on the Hebrew Scriptures, corresponding with a new Translation of the Bible: by the Rev. Alexander Geddes, LL.D.—Vol. I. containing Remarks on the Pentateuch. London, for the Author, by Davis, Wilkes, and Taylor. And sold by R. Faulder, New Bond Street; and J. Johnson, St. Paul's Churchyard,

‘MDCCC.’—Address to the Reader, pp. iii.—viii. Critical Remarks, pp. 1—475; ending with a copy of Latin verses, addressed ‘Ad Amicum mei amantissimum J. D. [Johannem Disney.]’

BIBLE, FOLIO, *Dublin*, 1794.

Title, ‘THE HOLY BIBLE, &c. With Annotations, references, and an historical and chronological Index. THE SIXTH EDITION, newly revised and corrected, &c. DUBLIN. Printed and published by James Reilly, N<sup>o</sup> 9 Aston’s Quay, M,DCC,XCIV.’ List of subscribers, 4 pages: Admonition. Letter of Pope Pius VI. to Antony Martini: a prayer before reading the Scriptures: A translation of the Decree of the Council of Trent, &c. Order of Books: together 3 pages; 1 blank. The Text, Genesis to 2 Machabees, pp. 1—785; 1 blank. Title, ‘THE NEW TESTAMENT, &c. &c. The Text, pp. 1—220: Index, and Tables, 8 pages: on the last is the ‘APPROBATION,’ given above, at p. 76.

BIBLE, DR. CHALLONER’S, *Edinburgh*, 1796—7. 12<sup>o</sup>.

Title, ‘The Holy Bible, &c. (as before.) With Annotations, &c. (as in 1763—4) Edinburgh, Printed by John Moir 1796.’ 4 Volumes. ‘The New Testament, &c. With Annotations, &c. Edinburgh, by John Moir, 1797.’

The preliminary pieces to the Old Testament are the same as those in the edition of 1763—4. And I believe both the Text and Notes to be copied from that edition. At the end of Volume IV. is a page of Errata in the four volumes, instead of the ‘List of books published by R. Fitzsimons.’

The Title of the New Testament exactly resembles that of 1764. Its reverse is blank. The ‘Admonition,’ and the Pope’s Letter to Martini. Approbations, of Rhemes 1582, Douay 1599, and ‘of this present edition’ (meaning that of 1749.) Order of Books: these pieces occupy three leaves. The Text, pp. 1—524: Tables, pp. 525—532.

In St. Matthew xxiv. 29 there is an omission of three lines of text; and a note, relating to the omitted portion, is also left out.

This Bible and Testament were republished, by the same printer in 1804—5. The pages of the two editions nearly coincide: but the form of the latter is somewhat larger, and it has no catchwords at the bottom of the page.

N. B. ‘The *Dublin Review* (Vol. ii. p. 475) mentions a New Testament printed at Edinburgh in 1792. I have not been able to find such an edition.



BIBLE, 5 Vols. 12°. *Edinburgh*, 1804-5.

Title, 'The Holy Bible, &c. newly revised, &c. with Annotations for clearing up the difficulties of Holy Writ, &c. *Edinburgh*, printed by and for John Moir, Royal Bank Close; for Keating, Brown, and Keating, 37 Duke Street, Grosvenor Square, London: and for W. Green, Anglesea Street, Dublin, 1805.'

Contents of Vol. I. 'Approbations of the Old Edition,' 2 pages: The Text, Genesis to Ruth, pp. 1-507. 'The order of the Books of the Old Testament received by the Catholic Church, 1 page.

Vol. II. 1 Samuel to Esther, pp. 3-487: Chronological Table, pp. 488-492.

Vol. III. Job to Isaiah, pp. 3-479; the order and distribution of the Psalms, as recited in the Canonical Hours, &c. pp. 480-484.

Vol. IV. Jeremiah to 2 Machabees, pp. 3-511. At the end is the Note, taken from the edition of 1750.

Vol. V. New Testament, Title (as in 1797) dated 1804. 'Admonition:' the Pope's Letter to Martini: Approbations, of Rhemes (1582): of Doway, 1599: 'Approbation of this present edition,' i. e. the edition of 1749, pp. 3-6: Order of Books, 1 page, reverse blank. The Text, pp. 1-524: Table of Controversies, pp. 525-529: Table of Epistles and Gospels, pp. 530-532.

## THE PSALMS, by DR. A. GEDDES, 1807, 8°.

Title, 'A new Translation of the Book of Psalms from the Original Hebrew; with various readings and Notes. By the late Alexander Geddes, LL.D. London, printed for R. Johnson in St. Paul's Churchyard, 1807.'

It contains Advertisement, pp. 3-10, signed 'John Disney, Charles Butler.' The Author's Preface [which see above, at p. 80.] The Psalms, pp. 1-265.

The Notes are appended to each Psalm: in general they are short: but occasionally the author extended them to a greater length, with some references to his intended 'Critical Remarks,' which however, if written, never were printed.

At page 222 (Psalm cxviii.) this note occurs: 'The last sheets of Manuscript which Dr. Geddes sent to the Printer, a few days before his death, extended to the eleventh verse of this Psalm. The continuation of the work is printed from an interleaved copy of the Psalms from Wilson's Bible, with many corrections in the hand-writing of Dr. Geddes.'

A specimen of his translation is given above, at p. 81, where likewise is a brief notice of the great but unaccountable rarity of this recent volume.

BIBLE.—5 Vols. 12<sup>o</sup>. *Dublin*, 1811.

Title, same as in the Edinburgh edition of 1805. ‘Dublin, printed by Richard Coyne, and sold by Keating, Brown and Keating, London, 1811.’ Approbations, and all contents, the same as in 1805. Vols. II. III. IV. the same.

Vol. V. Title (as before), Dublin, &c. 1811. Subscribers’ names, in number 137, (headed by the Most Rev. Dr. Troy, Most Rev. Dr. Murray, eleven other Bishops, and thirty-seven Priests, the number of copies subscribed for being 327) two pages: Admonition, &c. and the other contents as in the edition of Edinburgh, 1804. In fact, it is that very edition, with exception of the Frontispieces, new Titles, and list of Subscribers. The Dublin publisher Mr. Coyne told me, that the unsold copies of the Edinburgh edition were purchased by Messrs. Keating and Brown of London, and by them were resold to him; and he issued them with new titles, &c. under an Advertisement dated 1810, stating that the edition was ‘now in the press,’ and ‘for the accommodation of the public will be delivered to subscribers in single volumes (to be paid for at 1s. 1d. per week) the first to be published on the first of February, 1811: the second in six weeks after, and continued to be published every six weeks, until completed;’ price, in boards, 1l. 12s. 6d., in plain calf, 1l. 17s. 6d.: a few copies on fine paper hotpressed, price in super-extra binding, three pounds eight shillings and three pence. See this long Advertisement in the ‘Antibiblion, or Papal Tocsin,’ No. 7, 1817. pp. 111, 112.

BIBLE, HAYDOCK’S, *Manchester* 1811—1814, fol.

Title, ‘The Holy Bible, &c. With useful Notes, critical, historical, controversial, and explanatory, selected from the most eminent commentators, and the most able and judicious critics. By the Rev. George Leo Haydock, and other Divines, (*Haurietis aquas*, &c.) enriched with twenty superb engravings. Manchester, printed and published by Thomas Haydock, at his original Catholic-publication warehouse, No. 9 Cumberland Street; and at his shop, No. 19 Anglesea Street Dublin, 1812.’ [NB. for other varieties of title-page, see above at p. 86.] Reverse blank.—Dedication, to the Catholics &c. 1 page, reverse blank. Advertisement, Approbations

of 1582 : 1600 : 1609 : 1749 : Admonition ; Letter of Pope Pius VI. Decree of the Council of Trent ; a sketch of the principal Epochs which have a relation to Scriptural history ; Preface ; a list of the principal Commentators (207 in number) &c. the names and order of all the Books of the Old and New Testament ; pp. iii—xii. The Text, Genesis to 2 Machabees, p. 13—1383 : Historical and Chronological Index, 4 pages unnumbered. New Testament,—Title, ' The New Testament, &c. with useful Notes, critical, historical, ' controversial, and explanatory, from the most eminent com- ' mentators, and the most able and judicious critics. Enriched ' with superb engravings. [Quotations, as before.] Manchester, &c. ' (as before) 1812,' reverse blank. General Preface to the New Testament ; origin of the books of the New Testament ; Canon of the books, &c. original language of the books, &c. Dr. Witham's Remarks to the reader ; On reading the Holy Scriptures : Scrip- ture alone cannot be the whole rule of faith and life. Liberty with regard to School opinions : Prayers : Four Evangelists : The sum of the New Testament :—p. iii.—xii. The Text, pp. 1—446 : Histori- cal and chronological Index, 2 pages : Table of References, 4 pages : Table of Epistles and Gospels upon Sundays, Holidays, in Votive Masses, and in Masses of the Dead, 5 pages : on reverse of the last, Directions to the Binder for placing the plates and maps. The Old Testament contains nine engravings : the New Testament likewise has nine ; these were executed in London : their execution is very poor ; at the end are some small maps, on one page ; and a folding Table, entitled ' Theological History in miniature : a list of the ' Popes, Saints, Martyrs, eminent Catholics, Writers, Coun- ' cils, Persecutions, Heretics, and Schismatics, from the earliest ' period of Christianity to the present time. Compiled from Alban ' Butler's Saints' lives, Ward's Tree of life, Missionary Priests, &c.' The book is printed in two columns : the type is heavy, and the paper not good. The marginal References are placed between the Text and the Notes ; at p. 667, at the end of Esdras, is a long note compiled from various sources, in defence of the Apocryphal books. This edition, like its rival printed by Syers, is without any expressed ' Approbation' of the Vicar Apostolic of the District, or other living authority.

HAYDOCK'S BIBLE, *second Edition, Dublin, 1812—13, fol.*

Title ' The Holy Bible, &c. (as before) By the Rev. Geo. Leo ' Haydock, and other Divines. Enriched with twenty superb en-



‘gravings. Dublin, printed and published by Thomas Haydock, ‘No. 17 Lower Ormond Quay: sold also by the principal booksellers throughout the united kingdom.’ Reverse blank. Dedication, Advertisement, and other preliminary pieces, the same as in the former edition: the Text, Index, Tables, &c. the same.—The New Testament apparently the same in every respect. The engravings *intended to be* the same: but, as the work came out in numbers, some of those prints are often missing, and occasionally others are found added.

BIBLE,—*Manchester, printed by Oswald Syers, fol. 1813.*

Title, ‘The Holy Bible, &c. with Annotations, references, and ‘an historical and chronological Index. Manchester, printed and ‘published by Oswald Syers, Market Street, MDCCCXIII.’ Reverse blank. A translation of the Decree of the Council of Trent: Admonition: Pope Pius’ letter to Martini: a Prayer: Order of the Books of the Old and of the New Testament: together, 3 pages: 1 blank page. The Text, unpagged, signatures B to S. Title to the New Testament: the Text, signatures B to 5 H. Index and Tables, to sign. 5 L.

The book is printed in two columns: the notes are at the foot of each page: the references are placed in the margin. There is a frontispiece, and eleven poor engravings, in the Old Testament, and six in the New Testament. Both paper and print are but indifferent.

This edition has no ‘Approbation’ by any living authority. At first, Bishop Gibson, the Vicar Apostolic of the Northern District, patronized the work, and it was publicly advertised by the printer as ‘dedicated by permission’ to him. But circumstances afterwards arose to change Dr. Gibson’s sentiments on this matter; and the book, as published, does not contain any mention of his name.

BIBLE. 4°. *Dublin, R. Coyne, 1816.*

Title, ‘The Holy Bible, translated from the Latin Vulgat: diligently compared with the Hebrew, Greek, and other editions in ‘divers languages; the Old Testament, first published by the English College at Doway, A.D. 1609, and the New Testament, first ‘published by the English College at Rhemes, A.D. 1582. With ‘Annotations, and an Historical and Chronological Index. Revised and corrected according to the Clementin edition of the ‘Scriptures, and approved of by the most Reverend Doctor Troy,

‘R. C. A. D.—Dublin. Printed and published by Richard Coyne, ‘Parliament Street, and sold by Keating, Brown, and Keating, ‘Duke Street, Grosvenor Square, London.’ 1816. Reverse blank. A Translation of the Decree of the Council of Trent concerning the Canonical Scriptures: A prayer before the reading of any part of the Holy Scripture. Letter of Pope Pius VI. to Antony Martini, on his translation of the Bible into Italian. The Censure and Approbation of the University of Rhemes, 1582. The Approbation of the University of Douay, 1599, (altogether 2 pages.) The Preface, pp. i—xi. The infallible authority and excellency of the Holy Scriptures, &c. 2 pages. The Names and Order of the Books, Tables of Weights, &c. 2 pages. The Text, Genesis to 2 Machabees, pp. 1–927.

Title, ‘The New Testament,’ &c. (as before.) The Books of the New Testament; The sum of the New Testament; The sum of the four Gospels, 2 pages. The Text, pp. 1–424. A Table of Controversies, 3 pages. A Table of the Epistles and Gospels, &c. 3 pages.

The book is in general well and carefully executed. But a singular misprint occurs at 1 Corinthians i. 25, ‘the *wickedness* of God ‘is stronger than men.’ This does not appear in McNamara’s edition.

There are also misprints in the Note to 2 Peter i. 15.

Quære, is ‘*sacred* places,’ for ‘*secret* places’ a misprint? (Ezek. vii. 22.) I think not; because it is repeated in the note.

In the note on 2 Tim. iii. 16. the word ‘which’ is omitted.

#### BIBLE. *Folio, Liverpool*, 1816–17.

Title, ‘The Holy Bible, &c. newly revised and corrected &c. ‘With Annotations for clearing up the difficulties of Holy Writ. ‘Published with the Approbation of the Right Reverend Dr Gibson, ‘Vicar Apostolic of the Northern district. “Haurietis aquas in ‘gaudio de fontibus Salvatoris,” Isaiaë xii. 3.—Liverpool. Printed ‘at the Caxton press, by Henry Fisher.’ (no date.) Reverse blank. Approbations of the Old Testament: viz. of the University of Douay, 1609, and of other Divines. Approbations of the New Testament: viz. of Rheims, 1582; of Douay, 1599; of Dr. Chaloner’s first edition: ‘Approbation of that edition, from which the ‘present is correctly copied,’ (viz. Dr. Troy’s 12<sup>o</sup>. edition of 1810.) Admonition: Pope Pius’ Letter: a Prayer: Names and Order of Books; together, 2 pages. The Text, Genesis to Revelation, pp.

5—1142: Tables, p. 1143—1148.—At the end, ‘London; printed at the Caxton press, by Henry Fisher.’ The New Testament has a separate title-page—‘with Annotations for clearing up modern controversies in religion, and other difficulties of Holy Writ. London, printed at the Caxton press, by Henry Fisher, printer in ordinary to His Majesty: published at 38 Newgate Street, and sold by all the booksellers of the United kingdom.’

There are a Frontispiece and 24 other engravings to the Old Testament: and a Frontispiece and 7 prints to the New Testament.

BIBLE, Mc NAMARA’S. *Cork*, 1818. 4<sup>o</sup>.

The very full and prolix title of this Bible is as follows: ‘The holy Catholic Bible, containing the whole of the books in the sacred Scriptures, translated from the Latin Vulgate, The Old Testament first published at the English College at Doway, 1609. The New Testament first published at the English College at Rheims, A.D. 1582. Explained and illustrated with valuable and copious notes. To which are added, useful tables of the weights, measures and coins mentioned in Scripture, with an Evangelical history and a controversial Index. Also, *The Errata of the Protestant or Sectarian Bible*, with explanations and references, together with the principles of Roman Catholics, and Vindication, shewing their abhorrence of certain tenets commonly alledged against them. Likewise an Epitome of Ecclesiastical History, from the Apostles’ days to the present time, compiled from the best authorities, expressly intended for this edition of the Holy Scriptures. Arranged under the following heads: 1st. A concise table designed by the proprietor of this work, shewing in one view the flourishing and triumphant state of the Holy Catholic Roman Church throughout the whole world in the different ages of Christianity, with a correct account of all the empires, kingdoms, states, &c. at this day united in communion with her. 2d. The most accurate catalogue of the Popes published in the English language, from St. Peter, the first Pope or Bishop of Rome, in regular succession, down to the present Pontiff, Pius VII. shewing the date of their election, their native country, and the number of years they reigned. 3d. The lives of some of the principal Saints, Fathers, and Martyrs, who flourished in the primitive ages of Christianity, with a brief detail of their eminent virtues, their Apostolic labours and sufferings, in defence of the Catholic doctrine. 4th. The history of the principal heresies



‘ which have appeared in the world since the Apostles’ days, their rise and decline, their false doctrines and their evil consequences ; with a faithful biography of the Heresiarchs. 5th. A grand and beautiful description of the unparalleled structure of St. Peter’s church, in Rome, the Metropolitan Sanctuary of the faithful in the New Law : with a reference to the Scripture account of Solomon’s Temple, which was the Metropolitan Sanctuary of the faithful in the Old Law.

‘ 6th. A short historical Index, containing a catalogue of all the Patriarchs, from Adam to Moses, with the years of their birth and their age, remarkable occurrences, &c. &c. &c. By James A. Mc Namara.

‘ This edition of the Catholic Bible, containing the Old and New Testament, is sanctioned and patronized by the Roman Catholic Prelates and Clergy of Ireland, and embellished with appropriate maps and other superb engravings.—“ Give me understanding and I will search the Law and will keep it with my whole heart.” Ps. cxviii. ver. 34.

‘ Cork, printed for the proprietor, A.D. 1818.’

Then follows a Dedication, ‘To that orthodox, loyal, and enlightened body of men, the Catholics of Ireland, in admiration of their steady zeal in having kept the deposit of Faith, bequeathed to their forefathers by that illustrious Saint and glorious luminary of the Church of Christ, PATRICK, and in having handed it down without interruption, genuine and pure, to their grateful posterity, this edition of the Holy Catholic Bible is with gratitude most respectfully Inscribed, by their ever devoted and humble servant, JAMES AUGUSTIN Mc NAMARA.’—A list of Subscribers, containing nearly two thousand names, including twelve bishops and a hundred and fifty-six priests, 8 pages : Translation of the Decree of the Council of Trent : the Pope’s Letter to Martini : Approbation of the University of Rhemes : Do. of Douay ; 2 pages.—Preface, pp. i–xi. The infallible authority &c. of the Scriptures, 2 pages : 1 blank page : the Names and Order of the Books, Tables of Weights, &c. 2 pages. The Text, p. 1—928. ‘End of the Old Testament or Doway Bible.’ A Map of Palestine : a Map of Places mentioned in the Old and New Testament.

Title of the New Testament, &c. [almost in the words of that to the Old Testament], by JAMES A. Mc NAMARA. ‘This edition of the New Testament is sanctioned and patronized by the Roman Catholic Prelates and Clergy of Ireland, and embellished with

‘appropriate maps and other superb engravings.—CORK, Printed for ‘the Proprietor, A. D. 1818.’—Reverse blank. The Books of the New Testament, &c. Sum of the New Testament: Sum of the four Gospels, &c. 2 pages.—The Text, pp. 3—436: ‘End of the ‘New Testament.’ ‘ERRATA of the PROTESTANT BIBLE; or, the truth ‘of the English translations examined &c. by THOMAS WARD, &c.— ‘This edition is carefully revised and corrected. To which is ‘added, The Principles of Roman Catholics, by the Right Rev. Dr. ‘Coppinger, Roman Catholic Bishop of Cloyne. Together with an ‘explanatory table, or Controversial Index, containing numerous ‘passages from Holy Writ, wherein are shewn the Truth of the ‘Catholic Church. Never before inserted in any former edition of ‘the Errata. [A Text, Revelat. xxii. 18, 19.] Compiled and improved ‘by James Augustin Mc Namara. London, printed in the year ‘1688: and Cork, reprinted in the year 1818, and sold by all ‘Catholic booksellers in Great Britain and Ireland.’—Reverse ‘blank. Life of Mr. Ward, 2 pages: Preface, pp. i—xii. Text, &c. ‘pp. 13—102. Evangelical History, Historical Index, &c. designed ‘and written by James A. Mc Namara;’ 20 pages, unnumbered.

N.B. In one of two copies in the library of Trinity College Dublin, the title to the Old Testament is differently worded: viz. ‘The ‘Holy Catholic Bible, containing the whole of the books in the ‘Sacred Scriptures, translated from the Latin Vulgate. The Old ‘Testament first published at the English College at Doway, A. D. ‘1609: The New Testament first published at the English College ‘at Rheims, A. D. 1582. Explained and illustrated with valuable ‘and copious notes. To which is added, Explanations and Refer- ‘ences, according to the interpretation of the Holy Catholic Apos- ‘tolic Roman Church, which is our infallible and unerring guide in ‘reading the Holy Scriptures, and leading us to salvation. By ‘James A. Mc Namara. This edition of the Holy Catholic Bible ‘is sanctioned and patronized by the Roman Catholic Prelates and ‘Clergy of Ireland. Give me understanding, &c. Psalm cxviii. v. ‘34. CORK, printed for the Proprietor, A. D. 1818.’

The engravings published with the Old Testament are seven in number: and there are three in the New Testament.

The book is very incorrectly printed, and full of errata, some of which deserve especial censure: such as ‘The capital is,’ for ‘the ‘capital *city*,’ in the note to Jonah i. 2.—‘I speak not to the ‘Lord,’ for ‘I speak, not the Lord,’ 1 Corinth. vii. 12. ‘He cannot ‘sin because he is born of *sin*,’ in place of, ‘he cannot sin because

'he is born of *God*.'—The second page of Ruth has the running title 'Judges:' and, in *one* copy, (but not in two others) the first two pages of Joshua are headed 'Deuteronomy.' So, the first book of Maccabees has the running title 'Machabees,' not '1 Machabees:' and the first Epistle to the Corinthians has 'Corinthians,' not '1 Corinthians.'—&c. &c.

There are several small things, which appear to prove that the book was printed at different presses. For instance, the Initial Letters in the book of Psalms, as far as Ps. 145 (on signature 4 Q) are very different from those which are made use of in the remainder of that book and in the Proverbs, &c. In Isaiah, from chapter xxxiii to the end, some initials occur of an open pattern, such as are found in no other part.

The years before Christ are marked, at the top of each page, from Genesis to the end of Job, pp. 1–484. This is then omitted till the sixth chapter of Isaiah, p. 649: again omitted till p. 655: again omitted till p. 757 to p. 840: omitted again, till p. 910 to 928.

From p. 1 to p. 424,—signatures A to 3 G,—the book is printed in whole sheets. From 3 H to 4 Q, in halves: from 4 R to 4 U, in whole; 4 X to 8 I, in halves. At 2 Maccabees a new series commences, in halves, marked 8 A to 8 I.—The New Testament is printed on whole sheets. There was so much mystification of the circumstances connected with the publication of this edition, that I have thought even these trifling particulars deserving of being noticed.

#### BIBLE, *London*, fol. (1822–4.)

Title, 'THE HOLY BIBLE, &c. revised, &c. with Annotations, &c. The second edition: published with the Approbation of the Right Rev<sup>d</sup>. Dr. Gibson, Vicar Apostolic, &c. revised and corrected by the Rev<sup>d</sup>. T. Robinson and the Rev<sup>d</sup>. V. Glover, of Liverpool. LONDON, printed at the Caxton press by H. Fisher.' No date.

It contains the Approbations of Douay 1609: of Rheims, 1599: of Dr. Challoner's first New Testament, 1748: and one 'of that edition from which the present is correctly taken;' viz. Dr. Troy's New Testament of 1810, 12<sup>o</sup>.—It has Tables of references, of Epistles and Gospels, and of Chronology. The work is illustrated by engravings. The frontispiece of the Old Testament is dated 1816: that of the New Testament, 1822; and a few others, 1823; which last I believe to be the true date of its publication, the first print really belonging to the edition published at Liverpool in 1816



or 1817; which perhaps was intended as 'the *first*,' when the present 'one was called 'the *second* edition.'

BIBLE, 2 VOLS. 8°. *Dublin*, 1822–1824.

Title, 'The Holy Bible, &c. &c. The whole revised and compared with the Latin Vulgate by the Rev<sup>d</sup>. George Leo Haydock, the Compiler of the notes to the folio Bible. With eight appropriate engravings. The inaccuracies of former editions are corrected in the present copy, by the Very Reverend Dr. Hamill, Vicar General. Dublin, by Thomas Haydock, 1822.' [In 1824 it was reissued, with new Titles, calling itself 'the second edition,' omitting the date, and bearing for imprint 'by William Pickering and Son, for T. Haydock, D. Wogan, and John Coyne.'] 2 Vols. Admonition, and the letter of Pope Pius VI.—Translation of the Decree of the Council of Trent: Order of Books: The Text, pp. 3–900.—A second Title, 'Vol. II.' The Text, pp. 901–1368.—Title, 'The New Testament, &c. &c. The second edition, newly revised and corrected from the Latin Vulgate. Enriched with superb engravings. Dublin, printed by William Pickering and Sons, for Thomas Haydock, David Wogan, John Coyne, and James Lynch, Liverpool, 1824.' Order of Books, and Directions to the binder for placing the plates and title-pages, 1 leaf; the Text, pp. 3–372. Historical Index, 16 pages: Tables, 3 leaves.

This edition is carelessly printed, and is considered to be of little value.

BIBLE, DR. MURRAY'S, *Dublin*, 1825, 8°.

Title, 'THE HOLY BIBLE, &c. with Annotations, &c. The whole revised and diligently compared with the Latin Vulgate. The Stereotype edition. Dublin, printed by Richard Coyne, bookseller, printer, and publisher, to the Royal College of St. Patrick, Maynooth, 1825.'

On the reverse is the Approbation of Archbishop Murray: but there is no other preliminary matter. The Text, pp. 1–1207: Index, Table of References, Table of Epistles and Gospels, pp. 1208–1224. The volume is well printed: copies were struck off on two sizes of paper, octavo and royal octavo. Several reimpressions have been taken from the same stereotype plates, as required by the public, up to the present time.

BIBLE, DR. BRAMSTON'S, *London*, (1829) folio.

Title, 'The Holy Bible, &c. with Annotations, &c. Third edition.

‘Published with the Approbation of the Right Reverend Dr. Bramston, Vicar Apostolic of the London District. Fisher, Son, and Co. London : Post Office Place, Liverpool ; 93 Piccadilly, Manchester.’ No date. On the next leaf are the Approbations of Douay, 1609 ; of Rhemes, 1582 : of Douay, 1599 : of Challoner’s first Testament, 1748.—Of ‘that edition, from which the present is ‘correctly copied,’ (viz. Dr. Troy’s, Dublin, 1810.)—Admonition : Pope Pius VIth’s Letter to Martini : a Prayer before reading any part of the Holy Scripture : Names and Order of Books :—together, one leaf.—The Text, pp. 5–903. Title of New Testament (no date). The Text, pp. 907–1142. Table of References—of Epistles and Gospels—Chronological Table : pp. 1143–1148.—At the end, ‘London, printed at the Caxton press, by Henry Fisher.’ The volume is handsomely printed, the type clear, and the paper good. It has no marginal references : and no titles are given to the books of the New Testament.—Prefixed to the book of Psalms is ‘The ‘order and distribution of the Psalms, as they are recited every ‘week in the Canonical Hours of the Divine Office in the Roman Breviary.’

This must needs be a very expensive book, and its circulation must be proportionably restricted.

BIBLE, *Dublin*, R. COYNE, 1833, 8°.

Title, ‘The Holy Bible, &c. &c. Dublin, printed by Richard Coyne, ‘bookseller to the College of Saint Patrick, Maynooth, 1833.’ On the reverse is the Approbation of Dr. Murray, backed by twenty-four other bishops, dated 2 September 1829, given above at p. 126. No other preliminary matter.

In fact, this is merely a reissue from the plates of the Bible of 1825, with a new title-page and Approbation.

BIBLE. *Glasgow*, (1833–6?) 8°.

Title, ‘The Holy Bible, &c. with Annotations &c. [as in the ‘Dublin edition of 1825] Glasgow, printed and published by Denis ‘Kennedy &c. Printer and bookseller to the Catholic Bishops and ‘Clergy in Scotland.’ No date. On reverse, the Approbation given above at p. 134: Admonition : Pope Pius VIth’s Letter : On reading the Holy Scriptures : a Prayer : Approbation of Dr. Challoner’s Testament of 1749 : the Names and Order of all the Books : Abbreviations used. These pieces fill 2 pages. The Text, pp. 1—

968: Index and Tables, pp. 969–976. At p. 759 is a Title to the New Testament; with the ‘Approbation’ on the reverse.

In the Old Testament are three Engravings; namely, a Frontispiece, Pharaoh’s army in the Red Sea, and Daniel in the den of lions.

In the New Testament there are two; the Holy Family, and the crowning of Christ with thorns.

BIBLE. 1834. *Belfast*, 8°.

Title, ‘THE HOLY BIBLE, &c.—diligently compared with the ‘Latin Vulgate. Published by the Approbation of the Right Revd. ‘Dr. Crolly. BELFAST: stereotyped and printed by Thomas ‘Mairs. 1834.’ Reverse blank. No preliminary pieces. Text, Old Testament, pp. 1–842. New Testament, Title, text, pp. 3–231. Historical and Chronological Index: Table of References: Tables of Epistles and Gospels: Order of the Books of Old and New Testaments: together 9 pages. Before the Old Testament is a Woodcut, of the Crucifixion: and before the New Testament another, representing the Church (St. Peter’s at Rome) on a rock.

Both the *text* and *notes* appear to agree entirely with Dr. Murray’s Bible of 1825.

BIBLE. *Belfast*, 1845. 12°.

Title, ‘The Holy Bible, &c. with Annotations, &c. Published ‘with the Approbation of the Most Reverend William Crolly, D.D. ‘Archbishop of Armagh and Primate of all Ireland; and also of ‘the Right Reverend Cornelius Denvir, D.D. Bishop of Down and ‘Connor, Belfast, Simms and McIntyre, 1845.’

BIBLE. *Belfast*, 1846, 8°.

Title, ‘The Holy Bible, &c. Published with the Approbation of ‘the Most Rev. Dr. Crolly, and the Right Rev. Dr. Denvir. Belfast, Simms and McIntyre.’

There is no prefatory matter of any kind. The text, pp. 842, and 231; besides the usual Tables at the end.

The pages of the volume are surrounded by double lines.

BIBLE. DR. MURRAY’S, 1847, *R. Coyne*. 8°.

Title, ‘The Holy Bible, &c. (as usual.) Dublin, Printed by ‘Richard Coyne, Bookseller to the Royal College of St. Patrick, ‘Maynooth, 1847.’ On reverse, the ‘Approbation’ of Dr. Murray,



with the concurrence of twenty-four other Prelates: a letter by Father Theobald Mathew, to the Members of Total Abstinence Societies in Ireland, England, and Scotland: The Books of the Old and New Testament. The Text, pp. 1–1224, including the Tables, exactly as in the edition of 1825; except that the pages of the present one are surrounded by a double line, and the preliminary matter is as stated above. In fact, the Text is struck off from the stereotype plates of 1825.

BIBLE. *Dublin, J. Duffy, 1847. 12°.*

Title, 'The Holy Bible, &c. with Annotations, &c. Published with the Approbation of His Grace the Most Reverend Dr. Murray, Archbishop of Dublin.—Dublin, Published by James Duffy, 1847.' Approbation, dated 4th November 1846: Order of Books: The Text, pp. 5–736. A Title, 'The New Testament, &c. Text, pp. 3–203: Index and Tables, pp. 204–216. The book is from stereotype plates. Some copies are decorated with a Frontispiece and several other well-executed plates. It is of a smaller size than Coyne's stereotyped edition bearing the dates of 1825, 1829, 1847, &c.

HAYDOCK'S BIBLE, *Glasgow, 1845–1848. 4°.*

Title, 'The Holy Bible, &c. with useful notes, critical, historical, controversial, and explanatory, selected &c. by the Rev. Geo. Leo Haydock. Enriched with superb engravings. Glasgow, MacGregor, Polson and Co. London, Charles Dolman, 1845.' On the reverse and following leaf are the Approbations of the Vicars Apostolic of Scotland, together with some complimentary letters from Irish bishops and priests: which see above, at p. 150. The Dedication: the Names and Order of the Books: Advertisement: Admonition, and the Letter of Pope Pius VI.: The Decree of the Council of Trent, &c. The Preface; a list of the principal Commentators on the Bible. The Text, p. (1) &c. [See p. 152.]

BIBLE. *DR. DENVIR'S, 1848. 12°.*

Title, 'The Holy Bible, &c. (as usual.) London and Belfast, printed by Simms and McIntyre. 1848.'

Prefixed are, The Letter of Pope Pius VI. to Martini, and an 'Approbation' by Dr. Denvir, dated 1839. The Text, followed by

an Historical Index, the same as in Dr. Murray's edition, by Coyne, 1825, which appears to have furnished a pattern for the present one.

BIBLE.—*New York, Sadlier, 1852, 4°.*

Title, 'The Holy Bible, &c. with Annotations by the Rev. Dr. Challoner, together with references and an historical and chronological index. Revised and corrected, &c. with the Approbation of the Most Rev. John Hughes, Archbishop of New York. New York; published by D. and J. Sadlier and Co. Boston: and Montreal, 1852.'

Approbation, of the Old Testament, 1609: of the New Testament, 1582: Translation of the Decree of the Council of Trent: Letter of Pope Pius VI: Admonition; a Prayer: Order of Books: Text, pp. 5-793, including Index. Title of the New Testament, (as before): Admonition: Letter of Pope Pius VI.: a Prayer: Approbation of Rhemes, 1582: Books of the New Testament: Text, pp. 5-222: Tables and Index, pp. 223-228.

The *text* appears to agree with that of the Dublin Bible of 1791. It contains the omissions noticed in Genesis xxxvi. and Judges vii. The book is printed in two sizes: the large paper copies, in royal quarto, are adorned with seventeen good engravings; and have, appended, Ward's 'Errata of the Protestant Bible,' reprinted from the octavo Dublin edition of 1841.

BIBLE,—HAYDOCK'S, *New York, Dunigan, 1852, 4°.*

Title, 'The Holy Bible, &c. with useful notes, critical, historical, controversial, and explanatory, selected, &c. by the Rev. Geo. Leo Haydock. [Two texts of Scripture]. New York; Edward Dunigan and brother, 151 Fulton Street, near Broadway, 1852.' The Reverse is blank. The Approbation of Archbishop Hughes, given above, at p. 165. The Dedication of Haydock's original edition: Names and Order of the Books: Advertisement: Approbations: Preface, &c. pp. 3-12: The Text, p. 13, &c.

This work is in course of publication in numbers, to be completed in thirty-eight numbers, in imperial quarto, with more than twenty fine engravings. It is handsomely printed, in two columns. Prefixed is a good copper-plate, of Moses holding the Tables of the Law; and an engraved frontispiece, representing the sacrifice of Isaac.

BIBLE,—HAYDOCK'S, *Dublin, London and Edinburgh*, 1852, 4°.

This is a reprint, by the firm of Fullarton and Co. of their edition of Haydock's Bible finished in 1848; with some additional illustrations, and 'Approbations' of Dr. Wiseman and others.

BIBLE,—DR. DENVIR'S, *Belfast*, 1852, 8°.

Title, 'The Holy Bible, &c., with Annotations, &c. Published by the Approbation of Right Rev. Dr. Denvir. Belfast, by Robert and Daniel Read, 1852.' The 'Approbation' is dated 1846.

BIBLE,—HAYDOCK'S, *Edited by Dr. Husenbeth*, 1853, 4°.

Title, 'The Holy Bible, &c. with useful notes, &c. The Text carefully collated with that of the original edition, and the Annotations abridged, by the Very Rev. F. C. Husenbeth, DD. VS. Canon of the English Chapter. [2 Texts.] London, George Henry and Co. 64, Bartholomew Close.' No date, (but 1853,) 2 Volumes. The work, though *published* in London, was *printed* at *Bungay* in Suffolk.—The Dedication, by Thomas Haydock: a Notice, by the editor: Approbations, from the English and Scotch Vicars Apostolic, pp. 4. The Text is in two columns: the marginal references are placed between the Text and the Notes. Vol. I. Genesis to Psalms, pp. 1–692: Vol. II. Proverbs to 2 Machabees, pp. 1–386: Chronological Index. Title, 'The New Testament,' &c. General preface, pp. iii–x. The Text, pp. 1–356. A leaf of directions for placing the plates, which are 51, of good workmanship. Among them, besides representations of *Scriptural* scenes, are some others, of events *not* recorded in the Bible: as the death of the Virgin Mary: the Assumption of the Virgin: the Shrine of the Nativity the Cavern where the Holy Cross was found. The typographical execution of the work is excellent.

## II. NEW TESTAMENTS.

NEW TESTAMENT, *1st Edition. Rhemes*, 1582, 4°.

Title, within a border, 'THE NEW TESTAMENT OF JESUS CHRIST, TRANSLATED FAITHFULLY INTO ENGLISH, out of the authentical Latin, according to the best corrected copies of the same, diligently conferred with the Greeke and other editions in divers languages: with ARGUMENTS of bookes and chapters, ANNOTATIONS, and other necessarie helpes, for the better understanding of the text, and specially for the discoverie of the cor-



'RUPTIONS of divers late translations, and for clearing the CONTROVERSIES in religion, of these daies: In the English Colledge of Rhemes [2 quotations in Latin and English]. PRINTED AT RHEMES, by John Fogny. 1582. CUM PRIVILEGIO.' On the reverse, 'The Censure and Approbation,' [in Latin, by four Doctors of Rhemes.] The Preface to the reader, 22 pages. 'The Signification or Meaning of the Numbers and Markes used in this New Testament,' 1 page. 'The Bookes of the New Testament, accordinge to the counte of the Catholike Churche,' with testimonies from S. Augustine and others, 3 pages. 'The summe of the New Testament'—'The summe of the 4 Gospels'—'The argument of S. Matthewes Gospel'—together 2 pages, numbered 1 and 2. The Text, pp. 3—745. 'A Table of the Epistles and Gospels, after the Romane use.' 'An ample and particular table directing the reader to al Catholike trutthes, deduced out of the holy Scriptures, and impugned by the adversaries.' 'The explication of certaine wordes in this translation, not familiar to the vulgar reader, which might not conveniently be uttered otherwise.' Errata,—together 27 pages.

The Annotations are placed at the end of each chapter. The shorter notes, references, and numbers of the verses, are in the margins. At the end of S. John's Gospel is 'The summe and the order of the Evangelical historie: gathered breifly out of al foure, even unto Christs Ascension.' And after the Acts, 'Two Tables of the two chief Apostles [SS. Peter and Paul] and a note of the rest, as an abridgment of the said book, and a supply of some things not there mentioned.' These are followed by the Apostles' Creed in 12 articles, one article being laid down by each of the Apostles. [N. B. These pieces are reprinted in the editions 1600. 1633. 1738. 1788.]

1589. — NEW TESTAMENT, RHEMISH AND BISHOPS' VERSION,  
by *Dr. Fulke*, 1589.

Title, within a wide wood-cut border, 'The text of the New Testament of Jesus Christ, translated out of the Vulgar Latine by the Papists of the traiterous seminarie at Rhemes. With Arguments of bookes, Chapters, and Annotations, pretending to discover the corruptions of divers translations, and to clear the controversies of these dayes. Whereunto is added the Translation out of the Original Greeke, commonly used in the Church of England, with a Confutation of all such arguments, glosses, and annotations, as containe manifest impietie, of heresie, treason and

‘slander, against the Catholike Church of God, and the true teachers thereof, or the Translations used in the Church of England : both by auctoritie of the holy Scriptures, and by the testimonie of the ancient fathers. By William Fulke, Doctor in Divinitie. Imprinted at London, by the Deputies of Christopher Barker, printer to the Queenes most excellent Maiestie, Anno 1589.’—Reverse blank : Dedication to Queen Elizabeth, 3 pages : Signification of the numbers and marks used, 1 page : Explication of certain words in the Rhemish translation, 1 page : Extracts from the Psalms, and S. Augustin, 1 page : The Rhemish Preface, with confutation, 38 pages. The Text, fol. 1—496. Tables, 10 pages, the last blank.—The Text is in two columns ; the Rhemish version, in *Roman* letter, on the left ; and the translation of the Church of England, in *Italic* type, on the right. The Annotations, with the confutation of each one separately, follow every chapter. At the end is a Table of Controversies.

I may as well here set down all together the subsequent editions of this Testament by Dr. Fulke.

1601. The same Work : the second Edition, enlarged. fol. London, by Robert Barker.

1617. The same Work : the third Edition. fol. London, for Thos. Adams.

1633. The same : ‘The whole work perused and enlarged in divers places by the Author’s owne hand before his death, with sundrie quotations and authorities out of Holy Scriptures, Counsels, Fathers, and Histories. The 4th edition, wherein are many grosse absurdities corrected. London, printed by Augustine Mathewes, one of the assignes of Hester Ogden, Cum privilegio Regis.’ fol. This Title is engraved ; and is adorned with figures of the 4 Evangelists, SS. Peter and Paul, a Jesuit, and a Doctor of the Reformed Church. It is accompanied by a portrait of Fulke, engraved by W. Marshall.—A Dedication to King Charles I. by the author’s daughter Hester Ogden, 1 leaf : a Catalogue of works published by Wm. Fulke, 1 leaf :—Dedication to Q. Elizabeth : Preface : Text, pp. 1—912 : Table, 13 pages ; 1 blank. The Text is the same, with some alterations in the spelling only : but the author’s notes are altered and enlarged.

NEW TESTAMENT, *Second Edition, Antwerp, 1600, 4to.*

Title, within an Arabesque border, ‘THE NEW TESTAMENT [&c. as before] BY THE ENGLISH COLLEGE then resident at RHEMES.

‘ SET FORTH the second time, by the same COLLEGE now returned  
 ‘ to DOWAY. With addition of one new TABLE OF HERETICAL  
 ‘ CORRUPTIONS, the other Tables and Annotations somewhat aug-  
 ‘ mented. [Two texts of Scripture, and a sentence from St. Au-  
 ‘ gustine, in English.] PRINTED AT ANTWERP by Daniel Veru-  
 ‘ liet. 1600. WITH PRIVILEGE.’ On reverse, ‘ THE CENSURE AND  
 ‘ APPROBATION of the former Edition. THE APPROBATION, OF  
 ‘ THIS Edition [dated 2nd Nov. 1599, by three Doctors of Douay].  
 ‘ The Preface [as before] 22 pages. A TABLE OF CERTAINE  
 ‘ PLACES OF THE NEW TESTAMENT CORRUPTLY TRANSLATED IN  
 ‘ FAVOUR OF HERESIES OF THESE DAYES in the English Editions:  
 ‘ especially of the yeares 1562. 77. 79. and 80. by order of the  
 ‘ Bookes, Chapters, and verses of the same,’ 6 pages. ‘ The expli-  
 ‘ cation of certaine wordes in this translation, not familiar to the  
 ‘ Vulgar reader, which might not conveniently be uttered other-  
 ‘ wise.’ (This Table contains a few additional words, viz. *Auncients*,  
*Colonia*, *Concision*, *Gratified*, *Seniors*.) ‘ The Bookes of the New  
 ‘ Testament,’ &c. ‘ The Signification or meaning of the numbers,’  
 &c. ‘ The Summe,’ &c. The Text, pp. 3—745. Table of Epistles  
 and Gospels, &c. An ample and particular Table, &c. (as in the  
 former edition) together 26 pages. No errata; the reader being  
 requested to correct and pardon them. At the end, LAUS DEO.

The type and material arrangements of this edition are copied  
 closely after that of 1582, even to the very catchwords of the pages  
 in most instances: but the paper is not so good, and therefore the  
 letter appears more clumsy and less distinct. The preface appears  
 to be the same; with exception of some slight addition of marginal  
 notes. In the body of the work, many of the *marginal* notes of  
 1582 are transferred to the ends of the several chapters, and the  
 notices of the Gospels for particular days often differ from those of  
 the first edition. In these points, subsequent editions follow *this*,  
 not that of 1582.

#### CARTWRIGHT'S CONFUTATION, 1618. fol.

Title, ‘ A Confutation of the Rhemists translation, glosses, and  
 ‘ Annotations on the New Testament, so farre as they containe mani-  
 ‘ fest impieties, heresies, idolatries, superstitions, prophanenesse,  
 ‘ treasons, slanders, absurdities, falsehoods and other evils. By  
 ‘ occasion whereof the true sence, scope, and doctrine of the Scrip-  
 ‘ tures, and human authors by them abused, is now given. Written  
 ‘ long since by order from the chiefe instruments of the late Queene



‘and State, and at the special request and encouragement of many ‘godly-learned Preachers of England, as the ensuing Epistles shew. By that Reverend learned, and judicious Divine THOMAS CARTWRIGHT, sometime Divinitie Reader of Cambridge. Printed in the year 1618.’ The reverse is blank. ‘The publisher to the ‘studious reader,’ 2 pages: A letter to Mr. Cartwright, 3 pages: Explication of certain words in the Rhemish translation, 1 page. The [Rhemists’] Preface, with a Confutation [reprinted from the 12<sup>mo</sup> edition of 1602] 39 pages; one blank. ‘The Bookes of the ‘New Testament,’ &c. with Confutation, 10 pages; all the foregoing are unnumbered. The work itself, pp. 1—671. Table of Controversies, 17 pages: Errata, 1 page; reverse blank.

The Table of Controversies follows the Rhemists’ Table, as to subjects: but not in the manner of handling them.

#### NEW TESTAMENT, *third Edition, Antwerp, 1621. 12<sup>o</sup>.*

Title, ‘THE NEW TESTAMENT [&c. as in the edition of 1600] ‘WITH ANNOTATIONS AND OTHER HELPES, (&c.) IN THE ENGLISH ‘COLLEGE OF RHEMES.—PRINTED AT ANTWERP. By James Seldenslach, 1621.’ The Censure and Approbation of the first Edition: of the second Edition:—of this Edition, by ‘L. Beyerlick, ‘archipresbyter Eccl. Cathedr. Antwerp. librorumque censor,’ dated 10th April 1620.—The Preface, without the Marginal remarks, 20 pages. ‘The signification or meaning of the numbers and markes,’ &c. ‘The faultes in the text,’ &c. together 1 page. The Text, pp. 1—285, 1 blank leaf. Annotations, pp. 1—349. ‘A Table for the Controversies of these times,’ 2 pages: ‘Faultes in the Annotations,’ 1 page.—FINIS.

Mem. Lewis, in his *History of the English Bible*, mentions an edition printed by Seldenslach in 1630. Quære, was the title reprinted? or is it merely a clerical error in Lewis?

#### NEW TESTAMENT, *fourth Edition (Rouen?) 1633, 4<sup>to</sup>.*

Title, ‘THE NEW TESTAMENT OF JESUS CHRIST FAITHFULLY ‘TRANSLATED INTO ENGLISH, OUT of the authentickall Latin, diligently conferred [&c. as in edition 1600.] Set forth with tables ‘of the Epistles and Ghospels through the yeare, Controversies, ‘and Heretical Corruptions. The fourth Edition, enriched with ‘Pictures. [Texts and sentence, as in edition 1600.] By John ‘Cousturier, 1633.’—On reverse, ‘The Censure and Approbation of

'the first edition of this translation of the New Testament.'—The Preface, 18 pages: 'The Books of the New Testament,' &c. 3 pages: 'The signification or meaning of the numbers and marks used,' &c. 1 page. 'The summe,' &c. 2 pages, numbered 1, 2.—The Text, pp. 3–693. The Explication of certain words, &c. 2 pages: 'A Table of certaine places,' &c. 7 pages. 'A Table of the Epistles and Ghospels,' &c. 7 pages: 'An ample and particular Table,' &c. 27 pages. 'Faults escaped,' &c. 1 page, reverse blank.

The 'pictures' are seven in number, being well-executed line engravings, of the four Evangelists, of the Descent of the Holy Ghost upon the twelve Apostles (and most conspicuously upon the Virgin Mary crowned with glory, kneeling in the midst of them); of the Apostle St. Paul; and of St. John writing the Apocalypse. Most of these have a page of letter-press on the back: but the first and last have not: and therefore they are sometimes wanting.

I believe that the Preface is the same as in previous editions: but there is some slight difference in the Annotations in its margin, agreeing rather with the edition of 1600, than with that of 1582.

#### THE FOUR GOSPELS, *with Moral Reflections*. 1707–9. 12°.

Vol. I. Title, 'Moral Reflections upon the Gospel of St. Matthew. To make the reading of it more profitable, and the meditating on it more easie. Translated from the French. By T. W. Printed in the year 1709.'

On the reverse is this 'ADVERTISEMENT.' 'As care is taken to make the English answer faithfully the French Original, so no Alterations are made in any of the expressions which do not suit the Opinions commonly received in England.'

The Gospel &c. pp. 3–421, falsely numbered 385. N. B. I think this title-page is a cancel, and that the Volume was really printed in 1707.

Vol. II. Title, 'Moral Reflections upon the Gospel of St. Mark, (&c. as before.) By F. T. Printed in the year 1707.' Reverse blank. The Author's Preface, pp. 22. This preface had been prefixed to the French edition of 1702. The Gospel, &c. pp. 3–251.

A Table of the Chapters and Sections of the Gospels of St. Matthew and St. Mark, pp. 12.

Vol. III. Title, 'Moral Reflections upon the Gospel of St. Luke, (&c. as before.) Printed in the year 1707.' Reverse blank.

‘These Reflections on the Gospels being published in the Bishoprick of *Chaalons*, not only by the permission and approbation but even by the command of the Church; it is thought proper to put before this tome the Order of *Felix* bishop of *Chaalons*, who first honour’d his Diocess with this precious gift; and next that of the Cardinal *De Noailles*, his successor in the same bishoprick, who had the fortune to produce it in the perfection it now appears. Their Orders are as follow,’ &c. The first is dated 1671, and the second 1695, pp. 10. ‘Useful Reflections of the R R. F F. of the *Society*, upon what may and ought to be allow’d, in a littoral Translation of the Scripture.’ pp. 6. The Gospel, &c. pp. 3–454. A Table of the Chapters and Sections, pp. 8. Errata, 1 page.

Vol. IV. Title, ‘Moral Reflections upon the Gospel of St. John, (&c. as before.) Printed in the year 1709.’ Reverse blank. The Gospel, &c. pp. 1–459. Table of Chapters and Sections, 8 pages. On the last, a few Errata.

#### 1718.—NEW TESTAMENT, by *Dr. Nary*, 8<sup>o</sup>.

Title, ‘THE NEW TESTAMENT of our Lord and Saviour JESUS CHRIST. Newly translated out of the Latin Vulgat. And with the Original *Greek*, and divers Translations in vulgar languages diligently compared and revised. TOGETHER with Annotations upon the most remarkable Passages in the Gospels, and Marginal Notes upon other difficult Texts of the same, and upon the rest of the books of the New Testament, for the better understanding of the literal sense. By C. N. C.F.P.D. [i. e. Cornelius Nary, Consultissimæ Facultatis Parisiensis Doctor.] Printed in the year, 1718.’ The Preface, 10 pages; Approbatio Doctorum (dated 1714 and 1715) 3 pages; the Order of all the books, and Errata, 1 page. A second Title, ‘A PARAPHRASE AND ANNOTATIONS UPON THE NEW TESTAMENT. LONDON, Printed for J. Moore in *Cornhill*, 1718.’ Reverse blank. The Text, unpagged, sign. A 2 to L 18. in eights. ‘A Table of the Epistles and Gospels which are read at Mass throughout the whole year,’ &c., 4 leaves: Errata, (preceded by an apology from J. S. the corrector ‘of this first edition,’ the author being far away) 1 page.

There are some copies, (indeed, I think, the greater number) which bear the date of 1719. The differences are merely as follows: The leaf signature L 15 has been cancelled, because half of the verse, Apocalypse xviii. 22, was accidentally omitted. The first Errata, following the ‘Order of Books,’ are left out. The error in



the title, 'The Catholic Epistle of St. *Paul*', for St. *Jude*, is corrected. And the leaf of Approbations has a catchword at the bottom, which the first had not. In all other respects I believe the two books to be identical.

The *Annotations*, of which the author speaks, are very few, and those chiefly confined to St. Matthew's Gospel. There are only six on St. Mark, and fifteen on St. Luke: after which we have nothing more than some marginal notes.

The type is rather small, but tolerably clear; and the general appearance of the volume is respectable.

### NEW TESTAMENT, by DR. WITHAM, 2 Vols. 1730, 8°.

Title, ANNOTATIONS ON THE NEW TESTAMENT OF JESUS CHRIST IN WHICH

- ' I. The literal sense is explained according to the Expositions  
' of the ancient Fathers.
- ' II. The false interpretations, both of the ancient and modern  
' writers, which are contrary to the received doctrine of  
' the Catholic-Church, are briefly examined and disproved.
- ' III. With an account of the chief differences betwixt the Text  
' of the ancient Latin-version, and the Greek in the printed  
' editions, and MSS. By R. W. DD.

' With permission and Approbations anno 1730.' Reverse blank. To the reader, 8 pages: Errata, 1 page: Approbations of the first volume, 1 page. An Index of chief particulars in the Annotations, 10 pages: a blank leaf. The Text, S. Matthew to Acts, pp. 1-506: A Chronological Table, 4½ pages: A Chronotaxis on the Apostolical writings, according to the most exact chronologists; 1 page and half: at the end, a short list of Errata. N.B. This was cancelled, by a paper pasted over it, when the full page of Errata was added, after the address to the Reader.

Vol. II. Title, as before: a Table of the Epistles and Gospels on Sundays and chief feasts of the year according to the Roman Missal, 9 pages; 1 blank. To the reader, and, the Argument of St. Paul's Epistle to the Romans, 2 pages, 3, 4. The Text, Romans to Apocalypse, pp. 5-536. Errata, 1 page. Approbations on the translation and Annotations of both Volumes; among them is one by Dr. Challoner, 'Doctor and Professor of Divinity at Douay,' 2 pages: 1 blank page. The Notes are appended to each chapter.

NEW TESTAMENT, Simon's, by Webster, 1730. 4<sup>o</sup>.

Title, 'The NEW TESTAMENT of our SAVIOUR JESUS CHRIST, according to the antient LATIN Edition. With critical Remarks upon the literal meaning in difficult places. From the French of Father SIMON. By WILLIAM WEBSTER, Curate of St. Dunstan's in the West. In two volumes. London, printed for John Pemberton, &c. and Charles Rivington, &c. 1730.' The translator's Preface, addressed to the Honourable and Reverend Edward Finch, prebendary of Canterbury and York; 4 pages. The Author's Preface, with a Letter to M<sup>L</sup>. J. D. R. [dated Paris, June 15. 1697.] pp. 1-42. Preface to St. Matthew, followed by the Text, St. Matthew to St. John, pp. 43-445. Vol. 2.—Title, Preface to the Acts, and Text, Acts to Apocalypse, pp. 447-1044. The notes, which are short and strictly explanatory, are placed at the foot of each page.

## NEW TESTAMENT, 5th Edition, 1738, folio.

Title, in red and black letters, 'The New Testament of Jesus Christ; with arguments of Books and Chapters: with Annotations and other helps, for the better understanding of the Text, and especially for the discovery of corruptions in divers late translations: and for clearing up Religious Controversies of the present times. To which are added Tables of the Epistles and Gospels, Controversies, and Heretical Corruptions. The Text is faithfully translated into English, out of the Authentical Latin, diligently conferred with the Greek, and other editions in divers languages: and the Annotations, &c. are affixed to it, by the English College then resident in Rhemes. The fifth edition (the first in folio) adorned with Cuts. [Two Texts of Scripture, and a sentence from St. Augustin] PERMISSU SUPERIORUM. Printed in the year MDCCLXXXVIII.'—On reverse, The Censure and Approbation of the University of Rhemes: [Edit. 1582.] The Approbation of the University of Doway, [Edit. 1600.] The Preface, &c. of the first edition 1582, pp. i-xx. 'The sum of the New Testament,' p. 1. 'The sum of the four Gospels,' p. 2. The Text, pp. 3-646. A Table of Heretical Corruptions (found in the English Bibles of 1562, 1577, 1579, 1580, and 1660), 5 pages. This Table is the same with those in the earlier editions, with a few verbal alterations. A Table of Epistles and Gospels, 6 pages: an ample and particular table of Controversies, 21 pages. At the end, 'The few typographical errors which may have escaped the observation of the Editors, we hope the courteous reader will correct and excuse.'

This edition is handsomely printed, on a large fine paper, with good type. No place is named: but probably it was executed in *London*. We are not told who were the Editors. Before the title-page is a frontispiece, engraved by Vander Gucht, representing an Architectural compartment, having on one side a full length figure of the Virgin Mary, crowned with stars and enveloped in a glory, and treading on a crescent, (representing the church:) on the other side, Aaron, full-robed, (representing the Synagogue:) above, the Saviour on the cross appearing in glory. From the Virgin a Scroll ascends towards the Saviour, charged with the words ‘Abist [absit?] ‘mihi gloriari nisi in Cruce.’ In the middle are the words, ‘The ‘New Testament of Jesus Christ;’—and below, ‘Printed in the ‘year MDCCLXXXVIII.’—Before each of the Gospels is a portrait of the Evangelist.

NEW TESTAMENT, DR. CHALLONER’S, *first edition*, 1749, 12°.

Title (in black only) ‘THE NEW TESTAMENT OF OUR LORD and ‘SAVIOUR JESUS CHRIST. Translated out of the Latin Vulgat; ‘diligently compared with the original Greek: and first published ‘by the *English* College of *Rhemes*, Anno 1582. Newly revised, ‘and corrected according to the *Clementin* Edition of the SCRIPTURES. ‘With ANNOTATIONS, for clearing up modern CONTROVERSIES in RELI- ‘GION, and other Difficulties of Holy Writ. [A small wood-cut, ‘of an Eagle]. “Lex Domini, &c.” Psalm xviii. 8.

‘Printed in the year MDCCLXIX.’

On the reverse are, the Approbations (of the Old Editions) of Rhemes, 1582, and of Doway, 1599. APPROBATIONS of this present EDITION: see above, p. 49. The Order of all the Books of the NEW TESTAMENT, with the number of their Chapters: The Text, in two columns, pp. 1–488 (a small wood-cut, of a winged child bearing a wreath of flowers). Below, ‘N. B. In the following ‘table, the titles of the books, and the order of the Psalms are ‘quoted as they are set down in the Protestant bible.’—A Table of Controversies, pp. 489–493.

A TABLE of the EPISTLES and GOSPELS, for all Sundays and Holidays throughout the YEAR, pp. 494–496: A Chronological Table, pp. 497–500. ‘FINIS.’ A woodcut, an open Bible within an oval, supported by two Angels, with flowers, &c.

This Edition has no heads of Chapters.

The *Text* differs from that adopted in the subsequent editions of 1750, 1752, 1764, &c.



The *Notes* differ materially from those in subsequent editions, 1752, &c. A few occur here, which are not found in the others: some are slightly altered; some materially altered and enlarged, in later editions: while no fewer than one hundred and nineteen were added in 1752.

Mem. It is to be remembered, that the Approbation prefixed to this edition *specifies both the Version and Notes as here given*: therefore it is not *fairly* attached to such other editions as depart from this of 1749, either as to translation or to notes.

NEW TESTAMENT, DR. CHALLONER'S, 2<sup>d</sup>. *Edition*, 1750, 12<sup>o</sup>.

See this described above, among the *Bibles*, at p. 201.

NEW TESTAMENT, DR. CHALLONER'S. 3<sup>d</sup>. *Edition*, 1752. 12<sup>o</sup>.

Title, in black and red, 'The New Testament of our Lord and Saviour Jesus Christ. Translated out of the Latin Vulgat; Diligently compared with the Original Greek: and first published by the *English College of Rhemes*, anno 1582. Newly revised, and corrected according to the *Clementin* Edition of the *SCRIPTURES*. With ANNOTATIONS for clearing up modern CONTROVERSIES in RELIGION, and other Difficulties of Holy Writ.' (Lex Domini &c. Psalm xviii. 8.) 2 Vols. [no place] 'Printed in the year 1752.' Vol. I. On reverse, the two Approbations of the old editions, of Rhemes and Douay. 'Approbations of *this present* Edition,' dated Sept. and Oct. 1748, 1 page; on reverse, the Order of books. The Text, St. Matthew to Acts, pp. 1-296.

Vol. II. Title: reverse blank. The Text, Romans to Apocalypse, pp. 3-229.

A Note. 'N.B. In the following table, the titles of the books, and the order of the psalms are quoted as they are set down in the protestant bible.'

A Table of Controversies, pp. 230-235: a Table of Epistles and Gospels, pp. 236-239. On reverse, six lines of Errata.

The Table of Controversies is *a little* more full, than in the edition of 1749.

The Chronological Table of that edition is left out from this.

Misprints, (which may test this edition with that of 1750 if the Title happen to be lost:)—

Vol. I. p. 231. note v. 19, ought to be 17. [so in 1764.] p. 247. note v. 41, ought to be 48. [corrected in 1764.]

Vol. II. p. 60. note, the *number* of the verse is omitted ; p. 121. note, v. 3, ought to be v. 1 ; p. 181, the last line in column 2 is omitted : viz. ‘ -tion which we have heard.’ 1 John. i. 5.—And it is so left in the edition of 1764 : but corrected in that of 1772.

NEW TESTAMENT, CHALLONER’S *fourth Edition*, 1764. 12<sup>o</sup>.

See this described above, among the *Bibles*, at p. 202.

APOCALYPSE, BY PASTORINI, 1771, 8<sup>o</sup>.

Title, ‘ The general History of the Christian Church, from her birth to her final triumphant state in heaven ; chiefly deduced from the Apocalypse of St. John, the Apostle and Evangelist. By Signor Pastorini. Printed in the year 1771.’ [No place.] Introduction, pp. xxvi. The work, pp. 590. The Text of the Revelation is at the end.

I take this opportunity of describing together all the other editions of this work, with which I am acquainted.

2. The same, ‘ Second edition. Dublin, printed by J. Mehain, ‘ 1790,’ 8<sup>o</sup>. It contains Introduction, pp. iii–xvi. Contents, pp. 2. List of Subscribers, pp. 4. The work itself, pp. 1–504.—*I have seen it.*

3. The same : ‘ Third [second English] edition, containing some ‘ additional remarks and elucidations which had been furnished to ‘ the editor by the author a short time before his death. London, ‘ printed by J. P. Coghlan, 1798,’ 8<sup>o</sup>. This is the first edition in which Dr. Walmesley’s name was given as the author.—*Not seen by me.* .

4. The same : Fourth edition, with a few additional remarks and elucidations by the Author. Dublin, printed by P. Wogan, 1806, 8<sup>o</sup>.—Contains pp. xxii, and 512.—*I have seen it.*

5. The same : ‘ Fifth edition, with additions not in any former ‘ edition, and some remarks and elucidations by the author. ‘ Dublin, by P. Wogan, 1812,’ 8<sup>o</sup>.—Contains pp. xxiv, and 512, —*I have it.*

N. B. Dr. Adam Clarke, in his Commentary on the Book of Revelation, states that this edition was put forth by the College of Maynooth.

6. The same : ‘ Sixth edition, with additions, &c. Dublin, 1815,’ 8<sup>o</sup>.—Containing pp. xvi, and 351.—*I have seen it.*

7. The same: 'Sixth edition, with some remarks and elucidations, &c. Belfast, printed for M. Dawson, 1816,' 8°.—pp. xxiv, and 514.—*I have seen it.*

8. The same: 'Sixth edition; with additions not in any former edition. Cork, 1820,' 8°. Containing pp. xxiv, and 514.—*I have seen it.*

9. The same: 'Seventh edition, with additions, and improvements. Cork, by E. N. Connellan, 1821,' 8°. It contains the Editor's Preface to the sixth edition, (which differs from that prefixed to the fourth) and Introduction, pp. xxii. The work, pp. 23-514.—*Dr. Cotton.*

Besides the foregoing editions, five others have been published in America; the last of which was printed at New York, in 1851, in 12°. It contains the Editor's Preface, the Introduction, the work, the contents; altogether 396 pages.—*I have seen it.*

#### NEW TESTAMENT, DR. CHALLONER'S, *fifth Edition*, 1772. 12°.

Title, in red and black, 'The New Testament' (&c. as before. In the centre is an oval print of our Saviour on the Cross). 'London, Printed in the year 1772.' or, 'Printed for J. P. Coghlan, 1772.' The reverse of the Title is blank. A false Title, 'The New Testament of our Lord and Saviour Jesus Christ:' on its reverse, The Order of the Books. The Approbations, of Rhemes, and of Doway: 'Approbations of this present edition' (dated 1748), 2 pages. The Text, pp. 1-523: a Table of Controversies, pp. 524-529: a Table of Epistles and Gospels, pp. 530-533. On reverse, the Errata.

The Signatures (in twelves) run continuously: B to Z, with three leaves of A a.

This edition was printed from that of 1764, which it copies page for page; but the Signatures, after N, are different: and the edition of 1772 appears to have two pages less, because it has no second *Title* after the Acts, which in that of 1764 is counted as pp. 297, 298. The error in 1 John i. 5 is rectified. The Errata occupy ten lines. The last page of the Apocalypse is by mistake marked at the bottom 'Vol. II.' Probably the copy from which it was printed wanted this and the following leaves, which were supplied from the edition of 1752. For proof of this, at p. 522 the catchword is printed 'with,' instead of 'wash;' and at p. 531, in the running Title, *Gosples* is printed for *Gospels*; both mistakes being exactly as they occur in the edition of 1752.



I have not perceived any difference in the *Text*: there are a few trifling alterations in some of the *Notes*: and one short Note, on Matthew xxiv. 29, is omitted. There are more misprints than are mentioned in the table of Errata.

Fourteen engravings, of coarse workmanship, are inserted into my copy: I do not know whether they were published with the book.

I have only seen three copies of this edition. Two of them bore the name of a publisher, J. P. Coghlan. Both those copies were printed on *thick paper*. Possibly, these may have been intended for presents to some high personages, Vicars Apostolic &c., who would not be likely to expose the publisher to the risk of a prosecution for infringing the laws of the realm then in force against printers of certain books.

#### NEW TESTAMENT, *Dublin*, 1783, 12°.

Title, 'The NEW TESTAMENT, &c. with ANNOTATIONS. THE 'FOURTH EDITION, newly revised and corrected according to the 'CLEMENTIN Edition of the SCRIPTURE. Dublin: Printed by 'DANIEL GRAISBERRY, for R. CROSS, N° 29, Bridge-Street, and 'P. WOGAN, N° 23, Old Bridge, MDCCLXXXIII.' On the reverse, 'APPROBATIONS of the former edition' (i. e. Dr. Challoner's of 1749): 'APPROBATION of the FOURTH EDITION.' Hanc quartam 'Novi Testamenti editionem nunc denuo recognitam, et emendatiorē redditam à R<sup>do</sup> B. M<sup>c</sup> M. Approbamus. Dublinii, 8 Septembris, 1783

'J. C. A. D. H. P.'

Then follow the 'Admonition:' and, the Order of the Books: one leaf.

The Text, pp. 1–523; reverse blank. There are no Tables, nor Index; a very unusual circumstance.

The size and general appearance of the volume closely resemble those of Dr. Challoner's editions. Many pages *appear* to be precisely the same, even to the catchwords: In case of the title-page being lost, it may be well to say, that this edition of 1783 may be distinguished from Challoner's *first*, 1749, and *second*, 1750, by the number of pages; the Text in *them* ending at p. 488; and the Book of Acts beginning in the middle of p. 219:—from the *third*, 1752, by this last being divided into two volumes, each paged separately: from the *fourth*, 1764, by this also being in two volumes, though paged continuously, and bearing on p. 296, 'The end of the

‘first volume.’ And from the *fifth*, 1772, which it resembles in number of pages and in general appearance, by the quotations from the Old Testament being in *Italics* in 1772, but in *Roman* letters, in 1783. The Signatures also are different. Sign. K. is on p. 193 in 1772; but on p. 213, in 1783.

The important variations, both in Text and Notes, are described above, at p. 55.

Unfortunately, my copy wants two leaves in the middle of the volume; and I know of no quarter to which I might direct the reader for obtaining the sight of another, as the whole impression seems to have disappeared.

#### NEW TESTAMENT, *Sixth Edition, Liverpool, 1788, fol.*

Title, ‘The New Testament, (&c., as Edit. 1738), to which are ‘added Tables of Controversies, and the Epistles and Gospels, &c. ‘The sixth Edition, the second in folio, adorn’d with cuts. (Two ‘Texts of Scripture, and a sentence from St. Augustin). Permissu ‘Superiorum. Liverpool: printed in the year MDCCCLXXXVIII. and ‘sold by R. Ferguson, bookseller in Dale Street.’

Reverse blank. The Censure and Approbation of the University of Rhemes, 1582; The Approbation of the University of Doway, 1599, 1 leaf. The Preface, pp. i.—xii. The Books of the New Testament. The infallible authority, &c. The Sum of the New Testament. The Sum of the four Gospels; together filling 4 pages. The Text, pp. 1–436. Table of Controversies, pp. 437, 438. Table of Epistles and Gospels, 2 pages. ‘FINIS.’

The volume is a small folio, printed on execrable paper. The ‘cuts’ are miserable copies of those in the edition of 1738. Those copies of this edition which were disposed of to a bookseller in Dublin were furnished with a new title-page, dated 1789, omitting the words ‘Permissu Superiorum,’ and bearing for imprint, ‘Liverpool. Printed and sold by P. Wogan, No. 23 on the Old Bridge.’ Wogan at this time was a bookseller and publisher living at that address in *Dublin*; and it is most probable that the change was made with the view of selling the copies in Ireland. For the new title-page is followed by a list of 357 Subscribers, almost all of whom bore Irish names, and no fewer than 172 were priests. Altogether, 930 copies were subscribed for, chiefly by booksellers in Cork, Limerick, Coleraine, Monaghan, Newry, Belfast, &c. So that probably the whole impression was safely taken off the printer’s hands. It is frequently to be met with in the shops.

NEW TESTAMENT, *Dublin*, 1803. 12°.

Title, 'The New Testament, &c. with Annotations. The seventh edition, newly revised and corrected according to the Clementin edition of the Scriptures. Dublin; Printed for R. Cross, N°. 28, Bridge Street, and P. Wogan, N°. 23, Old Bridge. 1803.' On the reverse is the 'Approbation of the former edition,' (viz. that of 1749): 'Approbation of the seventh edition:' (see it above, at p. 78.) Admonition: a Prayer before the reading of any part of the Holy Scripture, 1 page. The Order of the Books, &c., 1 page. The Text, pp. 1-523. 'The end of the New Testament.' Table of References; Table of Epistles and Gospels; together, 10 pages. Errors of the press, attested by the Editor, 2 pages.

The volume agrees in general appearance with the editions of 1764, 1772, and 1783: the paging is the same, even to the very catchwords, with that of 1764, as far as the end of Acts, where a second title-page there intervenes: and the resemblance is closely maintained till the last 3 pages of the Apocalypse.

Both paper and printing are but indifferent.

NEW TESTAMENT, *Dublin*, 1810. 12°.

Title, 'The New Testament, &c. (as in 1803.) The eighth edition, newly revised, &c. Dublin: printed by H. Fitzpatrick, N°. 4, Capel Street, printer and bookseller to the R. C. College, Maynooth. 1810.' In other copies, 'printed by P. Wogan.' On reverse, The Approbation of the former edition (as in 1803.) 'Approbation of the eighth edition.' 'Octavam hanc, &c. (as in 1803.) Datum Dublinii, Calend. Maii, 1810. F. Joh. Thomas Troy, A.D.H.P.' Admonition; a Prayer; Order of the Books; Text, pp. 1-523. Tables of References, and of Epistles and Gospels, 10 pages. Errata, 'Having revised this eighth edition of the NEW TESTAMENT, with the Approbation of THE ORDINARY, I found the following errors of the press, of which the Reader is to take notice according to their references.

' B. MAC MAHON.'

The volume is a close copy of the edition of 1803, in text, notes, and press-work, so as scarcely to be distinguished from it. The types are Wogan's; although Fitzpatrick's name appears in the title-pages of a certain number of copies.



NEW TESTAMENT, *Dublin, R. Coyne, 1811. 12°.*

Title, 'The New Testament, &c. newly revised, &c. with Annotations, &c. Dublin: printed by Richard Coyne, and sold by Keating, Brown, and Keating, London, 1811.' Reverse blank. Subscribers' names, including Dr. Troy, Dr. Murray, and eleven other bishops, 2 pages: Admonition, and Letter of Pope Pius VI. 2 pages: Approbations, of Rhemes 1582, of Douay 1599, and of Dr. Challoner's first edition 1748, 2 pages: The Text, pp. 1—524; Tables of Controversies, and of Epistles and Gospels, pp. 525—532.

Although in general appearance and contents, and even in the number of pages, this volume closely resembles the Testament printed at Edinburgh in 1804, copies of which were afterwards issued in Dublin by Coyne with a reprinted title bearing the date of 1811; it is really a distinct impression, as may easily be seen: viz. at p. 95 last line, the mark of interrogation is omitted in the Edinburgh edition: and at p. 524, line 7, *sorcerers* is spelled *socerers*: both these faults are corrected in the Dublin reprint; &c. &c. The paper of this latter is much inferior to the other.

NEW TESTAMENT, *Newcastle on Tyne, 1812, 12°.*

Title, 'The New Testament, &c. newly revised, &c. with Annotations, &c. Newcastle upon Tyne: Printed by Preston and Heaton. 1812.' Reverse blank. Admonition; Pope Pius the Sixth's letter: Approbations of Rhemes, of Douay, and 'of another edition,' (viz. Dr. Challoner's of 1749): Order of Books; together 4 pages.—The Text, pp. 1—405: Table of Controversies, and Table of Epistles and Gospels, pp. 406—412.

This is manifestly printed from Challoner's edition of 1752: but in the Gospels and Acts there are numerous and important variations, made by the editor, Mr. Worswick, both in the Text and Notes; an account of which may be seen above, at p. 93. But from Romans to the Apocalypse the volume is a close copy of the Testament of 1752.

As one of the principal points regarded in the publication of this volume was, the convenience of the poorer classes, and a low price; we are not surprised to find, that neither its type nor paper are very good. I have already stated my reasons for thinking, that it is a book never likely to be reprinted; and one which in all probability will hereafter become very scarce.

NEW TESTAMENT, DR. CHALLONER'S, *Dublin*, 1814. 12°.

Title, 'The New Testament, &c. newly revised, &c. with Annotations, &c. Dublin: printed by P. Wogan, 15 Lower Ormond Quay.' Admonition, and Pope Pius' Letter to Martini, 2 pages, numbered 5, 6. Approbations, of Rhemes 1582, and Douay, 1599; Approbation of 'the present edition' (i. e. Challoner's version) dated 1748, pp. 7, 8. The Text, pp. 1—524. Table of Controversies, and of Epistles and Gospels, pp. 525—532.

This Edition appears to have been copied from that of 1811; both as to *Text* and *Notes*. The paper and press-work are but indifferent.

NEW TESTAMENT, *London*, 1815. 8° and 12°.

Title, 'The New Testament of our Lord and Saviour Jesus Christ: translated out of the Latin Vulgate: and diligently compared with the Original Greek. Stereotyped from the edition published by Authority in 1749. London: stereotyped and printed by A. Wilson, Camden Town: and sold by J. Booker, New Bond Street. 1815.' On the reverse is the Approbation of Dr. Challoner's first edition, dated 1748. Errata, 1 page; reverse blank. Address, pp. 3—7. 'An historical index, by which the Life of Christ is shown in the concordance of the four Gospels;' 10 pages: 1 blank page. Order of all the Books of the New Testament, 1 page. Advertisement (explanatory of notes and marks used), 1 page. The Text, pp. 3—641. 1 blank page. A Table of Epistles and Gospels, &c. pp. (1)—(13). 1 blank page.

The Text is printed in Paragraphs, with the verses numbered in the inner margin. At the foot of the page are references to parallel passages, indications of Epistles and Gospels, and a very few Notes.

It has heads of chapters; which do not occur in the Edition of 1749. They are taken from that of 1752.

The duodecimo edition of the same year differs only in the size and quality of the paper on which it is printed. Its boarded covers contain the 'LAWS AND REGULATIONS OF THE ROMAN CATHOLIC BIBLE SOCIETY,' in the same words as on the octavo edition. (See them above, at p. 98.) Two hundred and fifty copies only, of each size, were struck off.

The *Text* differs from that of 1749 in a single word, at Philip-  
pians ii. 7. viz. *debased*, instead of *emptied*.

The *Notes* of that edition are *omitted*, at Matthew v. 21, 22; x. 16; xii. 32. 36; xvi. 19, 23; xix. 11; xxiii. 29; xxvii. 6. Luke viii. 10; xi. 52; xvi. 9. John vi. 44. 1 Corinth. ix. 27; xi. 28. Ephes. i. 3. 14; vi. 12. Philippians ii. 7. 12.

One note is *added*, from the edition of 1752, at 1 Corinth. vi. 12.

The *controversial* parts, and the *abusive expressions*, are *omitted* from the *Notes* on Matthew v. 39; vi. 2; xii. 31. 48; xiii. 55; xv. 9. 11. Luke ii. 48. John iii. 18; xiv. 28. Acts x. 35. Romans ix. 27; x. 15; xi. 20. 1 Corinth. viii. 9; xi. 27. Philipp. iv. 3. Coloss. ii. 21. 1 Tim. iii. 6. Hebrews xi. 31.

The *Notes* of 1749 are *partially* altered or added to, on Matth. xii. 4. 1 Corinth. ix. 5. 2 Thessalon. ii. 3.

The persons to whom the publication of this edition was specially entrusted, were Bp. Poynter and the Hon<sup>ble</sup>. Robert Clifford: they were desired to take off 250 copies in octavo, and 250 in duodecimo, and to present one copy to each subscriber (about 40) and three copies to each Governor. The book was finished and presented on May 29th 1815. The octavos were priced 12s. 6d., and the duodecimos 7s. 6d.; sums far too high for the means of the poorer classes: but perhaps it was intended that the greater number should be distributed gratuitously.

#### NEW TESTAMENT, *London, (Keating) 1818, 12°.*

Title, 'The New Testament, &c. [as in Dr. Challoner's early editions.] 'London: Printed and published by Keating and Brown, 'Duke Street, Grosvenor Square, 1818.' Approbations, of Rhemes 1582, of Doway, 1599, and of Dr. Challoner's first Edition, 1748: Order of all the Books: together, 2 pages: Text, pp. 1—488: Table of Controversies, of Epistles and Gospels; Chronological Table, pp. 489—500.

This Edition is printed *exactly* from that of 1749, both in Text and Notes. Even the pages agree. The only difference which I have perceived is, that the Table of Controversies contains one addition, from the edition of 1750, and the omission in Luke i. 80 is corrected. Both the type and the paper are good.

#### NEW TESTAMENT, *London, P. Hack, 1818, 12°.*

Title, 'The New Testament, &c. with the original Greek. Edited 'by M. Sidney, and carefully revised by the Rev. R. Horrabin. The 'Text is conformable to that of the edition published by authority



‘ in 1749. London, Printed by P. and F. Hack, Cullum Street, Fenchurch Street; and sold by P. Fagan, 22, Virginia Street, Wellclose Square, 1818.’ Reverse blank.—‘ By way of Preface to this edition we insert the following LETTER of his Holiness Pius the sixth, to the late Archbishop of Florence, on his translation of the Holy Bible into Italian—a *letter* deserving of particular attention, because it unequivocally shows the benefit which the faithful may reap from their having the Holy Scriptures in their vulgar tongue, provided they read them with the same spirit of submission as the Eunuch of Queen Candace. (Act. viii.) See 2 Peter iii. 16, and i. 20.’ The Letter: Order of Books: Approbation of the Edition of 1749; together, 4 pages. The Text, pp. 7–504. A Table of Controversies (agreeing with that of the Edit. 1750.) Table of Epistles and Gospels; pp. 505–512.

This Edition has the heads of chapters (not in 1749 or 1750) from the edition 1752: The *Text* appears to agree with that of 1749: (except in Philippians ii. 7): but the Notes vary considerably. A few are added: many are omitted: many curtailed, and many altered in expression, softening down Bishop Challoner’s rough language. In short, it is a reimpression of the R. C. Bible Society’s Testament of 1815.

#### NEW TESTAMENT, *Dublin, R. Coyne, 1820, 12°.*

Title, ‘ The New Testament, &c. newly revised, &c. Stereotype Edition. Dublin: printed by R. Coyne, Catholic Bookseller, 16. Parliament Street; 1820.’ On reverse is The Order of Books. The Text, pp. 3–311. On reverse of the last, the names of the printer and stereotyper.

This edition is entirely without Notes. Pasted within the cover is Dr. Troy’s Certificate, followed by an Extract of a Rescript addressed by Pope Pius VII. to the Vicars Apostolic of Great Britain. See a notice of these pieces, above, at p. 120.

#### NEW TESTAMENT, *London, S. Bagster, 1823, 8°.*

Title, ‘ Translation of the New Testament of our Lord and Saviour Jesus Christ, from the Latin Vulgate. Published by authority, and diligently compared with the original Greek.— London: printed for Samuel Bagster, Paternoster Row, N°. 15. MDCCCXXIII.’ On reverse, Approbation of the Edition of 1749.— An Historical Index, by which the Life of Christ is shewn in the

‘accordance of the four Gospels,’ 11 pages: Address [being an *extract* from the Address of the London edition of 1815], 1 page: Advertisement, 1 page. Order of books, 1 page. The Text, p. 3–641. Table of Epistles and Gospels, 13 pages.

This edition exactly resembles in appearance the London edition of 1815: and I judge it to be struck off from the same stereotype plates: but all the Errata (except three) mentioned in the edition of 1815 are here corrected. The preliminary pieces and Table are the same, except that the Address of 1815 is greatly shortened here.

#### NEW TESTAMENT, *Belfast*, 1825, 12°.

Title, ‘The New Testament, &c. with Annotations, &c. Belfast, ‘Printed by Joseph Smyth, 34, High Street. 1825.’

On the reverse is The Order of Books; and at the bottom of that page, ‘Belfast; stereotyped by M. Downing, 1825.’

Admonition: Pope Pius’ Letter: Approbations, of Rhemes, 1582; of Douay, 1599: of ‘the present edition’ (i. e. Dr. Challoner’s first edition, 1749), pp. 1–6.—The Text, pp. 7–375: Tables, pp. 376–382.

I am assured that this is simply a reprint of an edition stereotyped at Belfast in 1817. I judge that it was copied from the Dublin Testament of 1814: particularly as it repeats an accidental error of the press, at Acts xxv. 18, which occurred in that edition only.

#### NEW TESTAMENT, *London*, 1825, 8°.

Title, ‘The New Testament, &c. with notes for determining the ‘original and genuine meaning of certain passages in Holy Writ: ‘and wherein is marked the concordance of particular parts with ‘other passages of the Old and New Testament: To which are ‘added Tables of Controversial references and of certain corruptions in other versions of the Sacred Text: a Table of the ‘Epistles and Gospels for all the Sundays and Holidays throughout ‘the year. Also an Historical Index, wherein, &c. [as in the ‘edition of 1815]. Permissu Superiorum. London, printed for ‘Ambrose Cudden, Catholic publisher, 62 Paternoster Row, and ‘sold by all booksellers. MDCCCXXV.’

Reverse blank.—Approbation of Dr. Challoner’s first edition: Pope Pius VIth’s Letter. ‘A Table pointing out some of the ‘errors, mistranslations and corruptions of the Sacred Text, in ‘versions of the New Testament made by those who have separated

‘ themselves from the unity of the Holy Catholic Church :’ A Table of Controversies : Historical Index : Admonition : Advertisement : Order of Books ; pp. iii–xxvi. The Text, pp. 3–641. Table of Epistles, &c. pp. 13.

This edition bears no Approbation of any living Bishop. A portrait of Bishop Poynter is prefixed. It is not very carefully printed.

#### NEW TESTAMENT, *Dublin, R. Coyne, 1825. 12°.*

Title, ‘ The New Testament, &c. with Annotations, &c. Approved and recommended by the four R. C. Archbishops of Ireland. Stereotype Edition. Dublin: Printed by Richard Coyne, and sold by Joseph Booker, Catholic bookseller and publisher, 61 New Bond Street London. 1825.’

There never was such an edition. But this title is sometimes found prefixed to copies of the Dublin edition of 1820, which is entirely *without Annotations*. It is believed that this was done by Booker the London publisher, in order to assist the sale of copies then lying on his hands.

I have likewise seen a *third* title-page attached to the Testament of 1820 ; differently worded, and without any date.

#### NEW TESTAMENT, *Dublin, R. Coyne, 1826. 12°.*

Title, ‘ The New Testament of our Lord and Saviour Jesus Christ : translated out of the Latin Vulgate ; and diligently compared with the Original Greek : Stereotype Edition. Dublin: Printed by Richard Coyne, 4 Capel Street, Bookseller and printer to the Royal College of St. Patrick, Maynooth, and Publisher to the R. C. Bishops of Ireland. London: sold by J. Booker, New Bond Street. 1826.’ On the reverse is the Approbation of Dr. Challoner’s *first* edition, 1749 ; after which follows one ‘ of the present edition,’ signed by four Roman Catholic Archbishops ; which see above, at p. 125. An Historical Index, pp. 3–7. Order of Books, and Advertisement concerning the notes and marks made use of, 1 page. The Text, pp. 1–367 : one blank. Table of Epistles and Gospels, pp. i.–vii. : reverse blank.

Both the Text and Notes of this edition are exactly copied from that which was published in London by the Roman Catholic Bible Society in 1815 ; only that the introductory Address is omitted. Three thousand copies were struck off for the Commissioners of



Irish Education; and a much larger number was issued afterwards. A new title was printed in 1834, to expedite the sale of copies. See under that year.

#### NEW TESTAMENT, *New York*, 1834. 8°.

Title, 'The New Testament of our Lord and Saviour Jesus Christ; translated out of the Latin Vulgate, diligently compared with the Original Greek, and first published by the English College of Rheims, anno 1582. With the original Preface, arguments and tables, marginal notes, and Annotations. To which are now added, an introductory Essay; and a complete topical and textual Index. New-York: published by Jonathan Leavitt, 182, Broadway. Boston: Crocker and Brewster, 47, Washington Street. 1834.' 'Recommendations of this edition;' concluded with the following Certificate: 'We have compared this New-York edition of the Romish Testament and Annotations with the first publication of that volume, which was issued at Rheims in 1582; and, after examination, we do hereby certify, that the present reprint is an exact and faithful copy of the original work, without abridgment or addition, except that the Latin of a few phrases which were translated by the Annotators, and some unimportant expletive words were undesignedly omitted. The orthography also has been modernized. John Breckinridge. William C. Brownlee, D.D. Thomas de Witt, D.D. Duncan Dunbar. Archibald Maclay. William Patton.' 2 pages. Introductory address to Protestants, pp. 5-8. Original Preface, &c. followed by the Text, pp. 9-438. Appendix, containing a few short marginal notes, which accidentally were omitted in their proper places, 1 page. 'Explication of certain words in the Rhemish New Testament, not familiarly used,' 1 page. Index, pp. 441-458.

The Annotations are placed at the foot of each page. The type is small, but clear and distinct. The book is stereotyped.

#### NEW TESTAMENT, *Dublin*, 1834. 12°.

Title, 'The New Testament of our Lord and Saviour Jesus Christ. Translated out of the Latin Vulgate; and diligently compared with the Original Greek, with Notes, and Historical Index, by which the Life of Christ is shown in the Concordance of the four Gospels, and an enlarged Table of the Epistles and Gospels throughout the year. Stereotype Edition. Dublin, printed by Richard Coyne, &c. &c. 1834.'

On reverse, the Approbation of Dr. Challoner's first edition : and the four Roman Catholic Archbishops' Approbation of 'this stereotyped edition,' dated Dec. 16th, 1825. Historical Index, pp. 3-7. Order of books : Text, pp. 1-367 : Table of Epistles, &c. pp. i-vii.

In fact, it is the edition of 1826, in every thing, except the Title.

In the next year, a new Title was printed, dated 1835. All the rest is the same. [I saw the book, at Dublin.]

Again, the same device was made use of in 1837 and 1840. I have seen a copy bearing this last date.

### THE FOUR GOSPELS, by DR. LINGARD, 1836, 8°.

Title, 'A new version of The Four Gospels ; with notes critical and explanatory, by a Catholic. London, Joseph Booker, 61, New Bond Street, 1836.'

Introduction, pp. v-xx. The Text, pp. 1-421. Each Gospel has a short Introduction prefixed. The notes are subjoined to each page.

After the learned author's death, this work was reissued, in 1851, with a new title-page bearing his name, but without any other alteration.

### NEW TESTAMENT, *Dublin*, 1837, 12°.

Title, 'The New Testament of our Lord and Saviour Jesus Christ : translated out of the Latin Vulgate ; and diligently compared with the Original Greek. Stereotype edition. Dublin, printed by Richard Coyne, &c. London, sold by J. Booker, New Bond Street, 1837.'

On reverse of the title is the Approbation given to Challoner's first edition : but nothing subsequent. In all other respects this is precisely the edition of 1826, reissued, as in 1834 and 1835, with new title-pages.

### NEW TESTAMENT, DR. BLAKE'S, *Newry*, 1838, 12°.

Title, 'The New Testament, &c. &c. Newry, Robert Greer, Margaret Square : Simms and Mc Intyre, Belfast : J. Cumming, Dublin. 1838.' Reverse blank. The Letter of Pope Pius VI. to Martini : An Address and Approbation by Dr. Blake, in which he states that he has personally revised every page of this edition :

the Order of Books : together 2 pages : The Text, pp. 1—378 : Table of Epistles and Gospels ; Historical and Chronological Index ; Table of References, pp. 379—384.

The volume is in a good clear legible type, and appears to be carefully printed.

### NEW TESTAMENT, *Belfast*, 1839. 16<sup>o</sup>.

Title, 'The New Testament, &c. with Annotations &c. Published with the Approbation of the Rt. Rev<sup>d</sup>. Dr. Denvir. Belfast, 'stereotyped and printed by T. Mairs : sold by Archer and Sons, 'Castle-place, 1839.' A Wood-cut, representing the Crucifixion : on reverse, The Letter of Pope Pius VI.; after which follows, 'The present edition of the Douay Testament published by the 'firm of Archer and Sons, Castle-place, Belfast, has been carefully 'revised, and diligently compared with the Latin Vulgate. To 'promote the spiritual interests of the faithful, I hereby impart to 'it my approbation, and earnestly recommend its pious perusal. 'C. DENVIR, D. D. *R. C. Bishop Down and Connor*. [Monogram 'I. H. S.] Given at Belfast, August 20, 1839.'—A 'Preface to the 'New Testament published by Archer and Sons, by the Rev<sup>d</sup>. Daniel 'Curoe, P. P. Randalstown,' 3 pages ; in which the writer mentions, that three hundred thousand copies of the Douay version had been printed in Ireland and sold within a few preceding years.—The Order of Books. The Text, pp. 5—344 : Index and Tables, pp. 345—352. This edition is adorned with six coarse wood-cuts, printed with the text. That at p. 28 contains a somewhat ludicrous representation of a rock surrounded by boisterous waves, the whole of its surface occupied by St. Peter's church at Rome ; underneath is the verse, 'Upon this rock I will build my church,' &c.

The text appears to differ, in a few slight points, from that of the Bible of 1825, and the Newry Testament of 1838.

### NEW TESTAMENT, *Belfast*, 1840. 8<sup>o</sup>.

Title, 'The New Testament, &c. with Annotations, &c. published 'with the Approbation of the Right Rev. Dr. Blake. Belfast, by 'Simms and M<sup>c</sup> Intyre.' It contains pp. 378. The 'Approbation' is dated 1st September, 1838.

### NEW TESTAMENT. *Philadelphia*, 1840. 12<sup>o</sup>.

Title, 'The New Testament, &c. With Annotations, Refer-



'ences, and an historical and Chronological Index. From the last London and Dublin edition. Published with the Approbation of the Right Rev. Francis Patrick Kenrick, and the Right Rev. J. Hughes. Philadelphia: Eugene Cummiskey, 130, South Sixth Street. Stereotyped by L. Johnson, 1840.'

On reverse, the Approbations of those two bishops; which see above, at p. 147.—The Books of the New Testament: The Text, pp. 3—421. Table of Epistles and Gospels; Table of References: Historical and Chronological Index; Table of Scripture Time; pp. 422—429.

There are Marginal References, at the foot of the page.

At the end of the Volume is Cummiskey's catalogue of books, 3 pages, containing among other articles

	dollars	cents
' Haydock's grand folio Dway Bible, with plates .....	35	
' Challoner's quarto Bible, engravings .....	5	
' Challoner's octavo Bible, plates .....	2	25
' Dway Testaments, varying in price from 37½ cents to 2	2	25
' Ward's Errata of the Protestant Bible; and other books of the same kind,' &c.		

#### NEW TESTAMENT, *Belfast*, 1841. 24<sup>o</sup>.

Title, 'New Testament, &c., with Annotations, &c. published with the Approbation of the Right Rev. Dr. Denvir. Belfast, Simms and Mc Intyre.' Prefixed are the Letter of Pope Pius VI. to Martini: and Bp. Denvir's Approbation, dated 24th July 1839.

Both *Text* and *Notes* appear to agree with Dr. Murray's edition of 1825.

Mem. Although Pius VI. so warmly commended Martini and his translation, which was accompanied with copious notes, and published in a large and very expensive form: yet his successor Pius VII. condemned two or three editions of it which were printed in a shape more accessible to the generality of people, viz. in 1813, 1817, and 1818.

#### NEW TESTAMENT, DR. McHALE's, *Tuam*, 1846. 12<sup>o</sup>.

Title, 'The New Testament, &c. &c. with the Approbation of HIS GRACE THE MOST REV. DR. MAC HALE, ARCHBISHOP OF TUAM. Tuam, published by Thomas Brennan: Dublin, sold by James Duffy. M.DCCC.XLVI.'

The reverse is blank. The 'Approbation,' which see above, at p. 147. The Text, pp. 5-350. Index and Tables, pp. 351-360.

The Text is that of Dr. Murray's Bible of 1825. The Notes appear to agree with those in the Newry edition of 1838, which were taken *verbatim* from Dr. Murray's Bible. The book was stereotyped in Dublin, though 'Tuam' is placed on its title-page.

#### NEW TESTAMENT, *London and Belfast*, 1847. 12°.

Title, 'The New Testament &c. with Annotations, &c. London 'and Belfast, printed by Simms and McIntyre, 1847.' It contains the Letter of Pope Pius VI.: the Approbation of Dr. Blake, dated 1838: the Text, pp. 1-384.

#### THE GOSPELS, *by* BISHOP KENRICK, 1849.

Title, 'The Four Gospels, translated from the Latin Vulgate, 'and diligently compared with the original Greek Text, being a 'revision of the Rhemish translation, with Notes critical and explanatory. By Francis Patrick Kenrick, bishop of Philadelphia. (Luke i. 4.) New-York; Edward Dunigan and Brother, 151 'Fulton Street, 1849.' Dedication, 'To the Hierarchy of the United States assembled in the seventh Provincial Council of Baltimore,' 1 page; Synopsis of the Gospels; Explanations; a brief notice of Manuscripts, and of Ancient versions; false title; together pp. 18. General Preface, pp. 19-30: Preface to the Gospel of St. Matthew, pp. 31, 32. The Text, pp. 33-572. There are no Tables of any kind: a map of Palestine is prefixed. The *Notes*, which are copious, are printed at the foot of each page. The paper and press-work of the volume are excellent.

#### NEW TESTAMENT, *Dublin, R. Coyne*, 1850. 12°.

Title, as in the Testaments of the years 1834 and 1835, by the same publisher, with the date altered to 1850. The reverse is the same: and the entire book the same, being taken from the stereotype plates which were cast for the edition first issued in 1826.

#### NEW TESTAMENT, *published by Richardson, London, Derby, and Dublin*. 24°. *Without date, but about 1850 or 1851.*

Title, 'The New Testament, &c. with Annotations, &c. Permissu Superiorum. London, Richardson and Son, Dublin, and

‘Derby.’ No date. Prefixed is a woodcut, representing a priest kneeling in prayer, beneath a canopy. The letter of Pope Pius VI. and an Approbation by Dr. Denvir, dated 1836, (copied from a Belfast stereotype edition,) which see above, at p. 135. The Text, pp. 394, numbered at the top. The Text appears to agree with that of Dr. Murray’s Bible and his small Testaments.

NEW TESTAMENT, *Richardson’s, London, &c. 8°. No date.*  
(1851 ?)

Title, ‘The New Testament, &c. with Annotations by the Rev. Dr. Challoner, together with references &c. Published with Approbation. London, published by Richardson and Son, 172 Fleet Street, 9 Capel Street Dublin, and Derby.’

On the next leaf is the ‘Approbation’ of Bishops Walsh and Wiseman, dated 1st January, 1847. (See it above, p. 149.) On the reverse, a Prayer before reading the Holy Scripture. Approbation of the New Testament by the University of Rheims, 1582: The Books of the New Testament: The Text, pp. 5–214: Table of Epistles &c., 1 page. The Contents of Books and Chapters are printed in a very small Roman letter.

The Text appears generally to follow Dr. Troy’s Bible of 1791, Haydock’s Bible of 1812–13; and the New Testament of 1803. The Notes seem to agree with those in Dr. Murray’s Bible, 8°. 1825.

ACTS AND EPISTLES, BY BISHOP KENRICK, 1851. 8°,

Title, ‘The Acts of the Apostles, the Epistles of St. Paul, the Catholic Epistles, and the Apocalypse. Translated from the Latin Vulgate, and diligently compared with the Greek Text, being a revision of the Rhemish translation, with Notes, critical and explanatory. By Francis Patrick Kenrick, Bishop of Philadelphia. [Jude v. 17.] New-York: Edward Dunigan and Brother, Fulton Street, Broadway, 1851,’ 8°.—Contents: General Introduction: A brief notice of Manuscripts: Chief Versions: Abbreviations: together pp. xvi. Introduction to the Acts of the Apostles, pp. 17, 18. Chronological Table, p. 19. p. 20 is blank. The Text, pp. 21–680.—There are no Tables of Controversies, nor of Epistles and Gospels; nor Errata. Prefixed to the Volume is a Map of ‘the Countries travelled by the Apostles.’



Each book and Epistle has a separate Introduction.—The *Notes* are placed at the foot of each page. The Volume is distinctly and handsomely printed.

#### FOUR GOSPELS, BY DR. LINGARD, 1851, 8°.

Title, 'A new version of the four Gospels, with notes critical and explanatory, by John Lingard, D.D. First published in 1836. London, C. Dolman, 61 New Bond Street, 1851.'

With exception of this title-page, the book is precisely the edition of 1836, the unsold copies having fallen into the hands of a new publisher.

#### NEW TESTAMENT, *Dublin*, 1851, 18°.

Title, 'The New Testament, &c. with Annotations, References, &c. Published with the Approbation of His Grace the Most Rev<sup>d</sup>. D<sup>f</sup>. Murray, Archbishop of Dublin. Dublin: Published by James Duffy, 7 Wellington Quay, 1851.'

There are two other title-pages, dated 1852, and 1853: but I believe that the three Editions are precisely alike.

#### NEW TESTAMENT, *London and Belfast*, 1851, 16°.

Title, 'The New Testament, &c. with Annotations, &c. London, Simms and M<sup>c</sup> Intyre, Paternoster Row, and Donegall Street, Belfast. 1851.'

In this edition the title-page alone is new: the rest of the book is struck off from the stereotype plates used by these publishers in their edition of 1839, described at p. 243. The frontispiece is withdrawn: but the six woodcuts remain. There is no 'Approbation' of any Bishop. Perhaps the impression was chiefly destined for circulation in *England*.

#### NEW TESTAMENT, *London*, 1851, 12°.

Title, 'The New Testament, &c. newly revised, &c. with Annotations, &c. London, printed and published by J. Brown (late Keating and Brown) 10 Duke Street, Manchester Square.' Approbation, of Dr. Challoner's first edition; Order of all the Books. Approbation of the University of Rhemes, 1582: Approbation of the University of Doway, 1599: One leaf.—The Text, pp. 1–488:

Table of Controversies,—of Epistles and Gospels, Chronological Table; pp. 489–500.

The *Text* appears to be that of the edition of 1749: and the *Notes* also agree; except that three notes are added from that of 1750, viz., at 1 John iii. 9. v. 1, and 18.—The paging also agrees with the edition of 1750.

## APPENDIX.

### No. I.

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#### PREFACE TO THE NEW TESTAMENT, 1582.

‘THE Preface to the reader, treating of these three points: of the translation of Holy Scriptures into the vulgar tongues, and namely into English: of the causes why this new Testament is translated according to the auncient vulgar Latin text: and of the maner of translating the same.

The holy Bible long since translated by us into English, and the Old Testament lying by us for lacke of good meanes to publish the whole in such sorte as a worke of so great charge and importance requireth: we have yet through God’s goodnes at length fully finished for thee (most Christian reader) all the NEW TESTAMENT, which is the principal most profitable and comfortable peece of holy writte: and aswel for all other institution of life and doctrine, as specially for deciding the doubtles of these daies, more propre and pregnant then the other part not yet printed.

Which translation we doe not for all that publish, upon erroneous opinion of necessitie, that the holy Scriptures should alwaies be in our mother tonge, or that they ought, or were ordained by God, to be read indifferently of all, or could be easily understood of every one that readeth or heareth them in a knowen language: or that they were not often through mans malice or infirmitie, pernicious and much hurtful to many: or that we generally and absolutely deemed it more convenient in itself, and more agreeable to Gods word and honour, or edification of the faithful, to have them turned into vulgar tonges, then to be kept and studied only in the Ecclesiastical learned languages: Not for these nor any such like causes doe we translate this sacred booke, but upon special consideration

Translation of the Scriptures into the vulgar tōgues, not absolutely necessarie or profitable, but according to the time.



of the present time, state, and condition of our countrie, unto which, divers thinges are either necessarie, or profitable and medicinable now, that otherwise in the peace of the Church were neither moch requisite, nor perchance wholly tolerable.

The Churches wisdom and moderatiō concerning vulgar translation.

In this matter, to marke only the wisdom and moderatiō of holy Church and the governours thereof on the one side, and the indiscrete zeale of the popular, and their factious leaders, on the other, is a high point of prudence. These later, partly of simplicitie, partly of curiositie, and specially of pride and disobedience, have made claime in this case for the common people, with plausible pretences many, but good reasons none at all. The other, to whom Christ hath given charge of our soules, the dispensing of God's mysteries and treasures (among which holy Scripture is no smale store) and the feeding his familie in season with foode fit for every sort, have neither of old nor of late ever wholly condemned all vulgar versions of Scripture, nor have at any time generally forbidden the faithful to reade the same: yet they have not by publike authoritie prescribed, commaunded, or authentically ever recommended any such interpretation to be indifferently used of all men.

The Scriptures in the vulgar languages of divers nations.

The Armenians say they have the Psalter and some other peeces translated by S. Chrysostom into their language, when he was banished among them. And George the Patriarch, in writing his life, signifieth no lesse. The Slavonians affirme they have the Scriptures in their vulgar tongue, turned by S. Hierom, and some would gather so much by his owne wordes in his epistle to Sophronius, but the place in deede proveth it not. Vulpilas surely gave the Scriptures to the Gothes in their owne tonge, and that before he was an Arrian. It is almost three hundred yeres, since James Archbishop of Genua, is said to have translated the Bible into Italian. More then two hundred yeres agoe, in the daies of Charles the fifth the Frenche king, was it put forth faithfully in Frenche, the sooner to shake out of the deceived peoples hādes the false heretical translations of a sect called *Waldenses*. In our own countrie, notwithstanding the Latin tonge was ever (to use Venerable Bedes wordes) common to all the provinces of

Aũcient Catho-like translations of the Bible into the Italian, Frenche, and Englishe tongue.

the same for meditation or studie of Scriptures, and no vulgar translation commonly used or occupied of the multitude, yet they were extant in English even before the troubles that Wicleffe and his folowers raised in our Church, as appeareth as well by some peeces yet remaining, as by a provincial Constitution of Thomas Arundel Archbishop of Canturburie in a Councel holden at Oxford. Where straite provision was made that no heretical version set forth by Wicleffe, or his adherentes, should be suffered, nor any other in or after his time be published or permitted to be readde, being not approved and allowed by the Diocesan before: alleaging S. Hierom for the difficultie and danger of interpreting the holy Scripture out of one tonge into an other, though by learned and Catholike men. So also it is there insinuated, that neither the Translations set forth before that Heretike's time, nor other afterward being approved by the lawful Ordinaries, were ever in our countrie wholly forbidden, though they were not (to say the truth) in quiet and better times (much lesse when the people were prone to alteratiō, heresie, or noveltie) either hastily admitted, or ordinarily readde of the vulgar, but used onely or specially of some devoute religious and contemplatives [*sic*] persons, in reverence, secrecie, and silence, for their spiritual comforte.

An aūcient provincial cōstitution in England concerning English translations. *See Linwod, li. 5. tit. d. Magistris.*

Now since Luther's revolt also, divers learned Catholikes, for the more speedy abolishing of a number of false and impious translations put forth by sundry sectes, and for the better preservation or reclaime of many good soules endangered thereby, have published the Bible in the several languages of almost all the principal provinces of the Latin Church, no other bookes in the world being so pernicious as hereticall translations of the Scriptures, poisoning the people under colour of divine authoritie, and not many other remedies being more souveraine against the same (if it be used in order, discretion, and humilitie) then the true, faithful, and sincere interpretation opposed thereunto.

The like Catholike and vulgar translations in many cōtries, since Luther's time.

Which causeth the holy Church not to forbid utterly any Catholike translation, though she allow not the publishing or reading of any absolutely and without exception,

The Churches order and determination concerning the

reading of Cath- or limitation; knowing by her divine and most sincere  
 olike translatiōs wisdome, how, where, when, and to whom these her  
 of the Bible in Maisters and Spouses giftes are to be bestowed to the  
 vulgar tōgues. most good of the faithful; and therefore neither generally  
 permitteth that which must needes doe hurt to the unwor-  
 thy, nor absolutely condemneth that which may doe much  
 good to the worthie. Whereupon, the order which many  
 a wise man wished for before, was taken by the Deputies  
 of the late famous Council of Trent in this behalfe, and  
 confirmed by supreme authoritie, that the holy Scriptures,  
 though truely and Catholically translated into vulgar tonges,  
 yet may not be indifferētly readde of all men, nor of any  
 other then such as have expresse licence therunto of their  
 lawful Ordinaries, with good testimonie from their Curates  
 or Confessors, that they be humble discrete and devout  
 persons, and likely to take much good and no harme  
 thereby. Which prescript, though in these daies of ours  
 it cannot be so precisely observed, as in other times and  
 places where there is more due respecte of the Churches  
 authoritie, rule, and discipline; yet we trust all wise and  
 godly persons will use the matter in the meane while, with  
 such moderation, meekenes, and subiection of hart, as the  
 handling of so sacred a booke, the sincere senses of God's  
 truth therein, and the holy Canons, Councils, reason, and  
 religion do require.

Wherein, though for due preservation of this divine  
 work from abuse and prophanation, and for the better  
 bridling of the intolerable insolencie of proude, curious,  
 and contentious wittes, the governours of the Church guided  
 by God's spirit, as ever before, so also upon more experi-  
 ence of the maladie of this time then before, have taken  
 more exact order both for the readers and translations in  
 these later ages, then of old: yet we must not imagin that  
 in the primitive Church, either every one that understoode  
 the learned tonges wherein the Scriptures were written, or  
 other languages into which they were translated, might  
 without reprehension reade, reason, dispute turne and  
 tosse the Scriptures: or that our forefathers suffered every  
 scholemaister, scholer, or Grammarian that had a little  
 Greeke or Latin, straight to take in hand the holy Testa-

The holy Scrip-  
 tures never read  
 of al persons  
 indifferently, at  
 their pleasure.



ment: or that the translated Bibles into the vulgar tonges, were in the handes of every husbandman, artificer, prentice, boies, girles, mistresse, maid, man: that they were sung, plaied, alleaged, of every tinker, taverner, rimer, minstrel: that they were for table talk, for alebenches, for boates and barges, and for every prophane person and companie. No, in those better times men were neither so ill, nor so curious of themselves, so to abuse the blessed booke of Christ: neither was there any such easy meanes before printing was invented, to disperse the copies into the handes of every man, as now there is.

They were then in Libraries, Monasteries, Colleges, Churches, in Bishops, Priests, and some other devout principal Laymens houses and handes: who used them with feare and reverence, and specially such partes as pertained to good life and maners, not medling, but in pulpit and schooles (and that moderately to) with the hard and high mysteries and places of greater difficultie. The poor ploughman, could then in labouring the ground, sing the hymnes and psalmes either in knowen or unknowen languages, as they heard them in the holy Church, though they could neither reade nor know the sense, meaning, and mysteries of the same. Such holy persons of both sexes to whom S. Hierom in divers Epistles to them commendeth the reading and meditation of holy Scriptures, were diligent to searche all the godly histories and imitable examples of chastitie, humilitie, obedience, clemencie, povertie, penance, renoūcing the world: they noted specially the places that did breed the hatred of sinne, feare of God's judgement, delight in spiritual cogitations: they referred them selves in all hard places to the judgement of the auncient fathers and their maisters in religion, never presuming to contend, controule, teach or talke of their own sense and phantasie, in deepe questions of divinitie. Then the Virgins did meditate upon the places and examples of chastitie, modestie, and demurenesse: the married, on conjugal faith and continencie: the parents, how to bring up their children in faith and feare of God: the Princee, how to rule: the subject, how to obey: the Priest, how to teach: the people, how to learne.

Where and in whose handes the Scriptures were in the primitive Church.

How the laitie of those daies did read them, with what humilitie and religion, and enforcement of life and maners.

The fathers sharply reprehend as an abuse, that all indifferently should reade, expound, and talk of the Scriptures.

Then the scholer taught not his maister, the sheepe troubled not the Pastor, the yong student set not the Doctor to schoole, not reproved their fathers of error and ignorance. Or if any were in those better daies (as in all times of heresie such must nedes be) that had itching eares, tikling tonges and wittes, curious and contentious disputers, hearers, and talkers rather then doers of God's word: such the Fathers did ever sharply reprehend, counting them unworthy and unprofitable readers of the holy Scriptures. S. Hierom in his epistle to Paulinus after declaration that no handicrafte is so base, nor liberall science so easy that can be had without a Maister (which S. Augustine also affirmeth, *de utilitate cred.* cap. 7.) nor that men presume in any occupation to teach that they never learned, 'Only' (saith he) 'the art of Scripture is 'that which every man chalengeth: this the chatting old 'wife, this the doting old man, this the brabbling sophister, 'this on every hand, men presume to teach before they 'learne it.' Againe, 'Some with poise of lofty wordes 'devise of Scripture matters among women: othersome ' (phy upon it) learn of women what to teach men: and 'lest that be not yough, by facilitie of tonge or rather 'audacitie, teach that to others which they understand 'never a whit themselves. To say nothing of such as be 'of my facultie: who stepping from secular learning to 'holy Scriptures, and able to tickle the eares of the multitude with a smothe tale, thinke all they speake, to be the 'law of God.' This he wrote then, when this maladie of arrogancie and presumption in divine matters was nothing so outrageous as now it is.

S. Gregorie Nazianzene made an oration of the moderation that was to be used in these matters: where he saith, that some in his time thought themselves to have all the wisdom in the world, when they could once repeat two or three wordes, and them ill couched together, out of Scriptures: but he there divinely discourseth of the orders and differences of degrees: how in Christes mysticall body some are ordeined to learne, some to teach: that all are not Apostles, all Doctors, all interpreters, all of tonges and knowledge, not all learned in Scriptures and divinitie: that

the people went not up to talke with God in the mountaine, but Moyses, Aaron, and Eleazar : nor they neither, but by the difference of their callings : that they that rebel against this ordinance, are guilty of the conspiracie of Corè and his cōplices : that in Scripture there is both milke for babes, and meate for men, to be dispensed, not according to every ones greedines of appetit or wilfulness, but as is most meete for eche ones necessitie and capacitie : that as it is a shame for a Bishop or Priest to be unlearned in Gods mysteries, so for the common people it is often times profitable to salvation, not to be curious, but to folow their Pastors in sinceritie and simplicitie : whereof excellently saith S. Augustine, ‘ Fidei simplicitate et sinceritate lactati nutriamur in Christo : et cum parvi ‘ sumus, maiorum cibos non appetamus.’ that is, ‘ Being ‘ fed with the simplicitie and sinceritie of faith, as it were ‘ with milke, so let us be nourished in Christ : and when ‘ we are litle ones, let us not covet the meates of the elder ‘ sort.’ Who in another place testifieth that the word of God cannot be preached, nor certaine mysteries uttered to all men alike, but are to be delivered according to the capacitie of the hearers : as he proveth both by S. Pauls example, who gave not to every sort strong meate, but milke to many, as being not spiritual, but carnal and not capable : and by our lordes also, who spake to some plainly and to others in parables, and affirmed that he had many things to utter which the hearers were not able to beare.

How much more may we gather, that all thinges that be written, are not for the capacitie and diet of every of the simple readers, but that very many mysteries of holy writte be very far above their reach, and may and ought to be (by as great reason) delivered them in measure and meane most meete for them ? which in deede can hardly be done, when the whole booke of the Bible lieth before every man in his mother tonge, to make choise of what he list. For which cause the said Gregorie Nazianzen wisheth the Christians had as good a law as the Hebrues of old had : who (as S. Hierom also witnesseth) tooke order among them selves that none should read the *Cantica Canticorum* nor certaine

The Scriptures must be delivered in measure and discretion, according to eche man's nede and capacite.

The Jewes law for not reading



certaine bookes of holy Scripture until a time.

other pieces of hardest Scriptures, till they were thirtie yeres of age.

And truly there is no cause why men should be more loth to be ordered and moderated in this point by God's Church and their Pastors, then they are in the use of holy Sacraments : for which as Christ hath appointed Priestes and ministers, at whose handes we must receive them, and not be our owne carvers : so hath he given us doctors, prophetes, expounders, interpreters, teachers and preachers, to take the law and our faith at their mouthes : because our faith and religion commeth not to us properly or principally by reading of Scriptures, but (as the Apostle saith) by hearing of the preachers lawfully sent : though reading in order and humilitie, much confirmeth and advanceth the same. Therefore this holy booke of the Scriptures is called of S. Ambrose *Liber sacerdotalis*, 'the book of priestes,' at whose handes and disposition we must take and use it. L. i. 2. *ad Grat.*

The popular objections of withholding the Scriptures from the people, answered.

Why the Church permitte not every one at their pleasure to reade the Scripture.

The wise will not here regard what some wilful people do mutter, that the Scriptures are made for all men, and that it is of envie that the Priestes do keepe the holy booke from them. Which suggestion commeth of the same serpent that seduced our first parents, who perswaded them, that God had forbidden them that tree of knowledge, lest they should be as cunning as himself, and like unto the Highest. No, no, the church doth it, to keepe them from blind ignorant presumption, and from that which the Apostle calleth *falsi nominis scientiam*, *knowledge falsely so called* : and not to embarre them from the true knowledge, of Christ. She would have all wise, but *usque ad sobrietatem*, unto *sobrietie*, as the Apostle speaketh : she knoweth the Scriptures be ordained for every state, as meates, elements, fire, water, candle, knives, sword, and the like : which are as needful (most of them) for children as old folkes, for the simple as the wise : but yet would marre all, if they were at the guiding of other then wise men, or were in the handes of every one, for whose preservation they be profitable. She forbiddeth not the reading of them in any language, envieth no man's

commoditie, but giveth order how to doe it to edification and not destruction: how to doe it without casting *the holy to dogges*, or *pearles to hogges*: (see S. Chrysost. *hom. 24 in Matth.* declaring these hogges and dogges to be carnal men and Heretikes, that take no good of the holy mysteries, but thereby do both hurt themselves and others :) how to doe it agreeably to the soverain sinceritie, maiestie, and depth of Mysterie contained in the same. She would have the presumptuous Heretike, notwithstanding he alleage them never so fast, flying as it were through the whole Bible, and coting the Psalmes, Prophets, Gospels, Epistles, never so readily for his purpose, as Vincentius Lirinensis saith such mens fashion is: yet she would, according to Tertullian's rule, have such mere usurpers quite discharged of all occupying and possession of the holy Testament, which is her old and onely right and inheritance, and belongeth not to Heretikes at all, whom Origen calleth *Scripturarū fures, theeves of the Scriptures*. She would have the unworthy repelled, the curious repressed, the simple measured, the learned humbled, and all sortes so to use them or absteine from them, as is most convenient for every ones salvation: with this general admonition, that none can understand the meaning of God in the Scriptures except Christ open their sense, and make them partakers of his holy spirit in the unitie of his mystical bodie: and for the rest, she committeth it to the Pastor of every province and people, according to the difference of time, place, and persons, how and in what sort the reading of the Scriptures is more or less to be procured or permitted.

Wherein, the varietie of circumstances causeth them to deale diversly: as we see by S. Chrysostom's people of Constantinople, who were so delicate, dull, worldly, and so much given to dice, cardes, specially stage-plaies or theaters (as S. Gregorie Nazianzene witnesseth) that the Scriptures and all holy lections of divine things were lothsome unto them: wherby their holy Bishop was forced in many of his sermons to crie out against their extreme negligence and contempt of God's word, declaring that not only Eremites and Religious (as they alleaged for their excuse) but secular men of all sortes might reade the Scriptures, and often have

The holy Scriptures to carnal men and heretikes, are as pearles to swine.

S. Chrysostom's exhortations to the reading of holy Scriptures, and when the people is so to be exhorted.

more neede thereof in respect of them selves, then the other that live in more puritie and contemplation : further insinuating, that though divers thinges be high and hard therein, yet many godly histories, lives, examples, and precepts of life and doctrine be plaine : and finally, that when the Gentiles were so cunning and diligent to impugne their faith, it were not good for Christians to be to simple or negligent in the defense thereof, as (in truth) it is more requisite for a Catholike man in these daies when our Adversaries be industrious to empeache our beleefe, to be skilful in Scriptures, then at other times when the Church had no such enemies.

S. Chrysostom maketh noth<sup>ig</sup> for the popular and licentious reading of Scriptures used among the Protestants now a daies.

Every simple artificer among them readeth much more the deepest & hardest questions of holy Scripture, then the moral partes.

They presup-

To this sense said S. Chrysostom divers thinges, not as a teacher in schole, making exact and general rules to be observed in all places & times, but as a pulpit man, agreably to that audiēce and his peoples default. Nor making it therefore (as some perversely gather of his wordes) a thing absolutely needful for every poore artificer to réade or studie Scriptures, nor anywhit favouring the presumptuous, curious, and contentious iangling and searching of God's secretes reproved by the foresaid fathers, much lesse approving the excessive pride and madnes of these daies, when every man and woman is become not only a reader, but a teacher, controul<sup>er</sup>; and iudge of Doctors, Church, Scriptures and all : such as either contemne or easily passe over all the moral partes, good examples, and precepts of life (by which as well the simple as learned might be much edified) & only in a maner, occupie them selves in dogmatical, mystical, high and hidden secretes of Gods counsels, as of Predestination, reprobation, election, prescience, forsaking of the Jewes, vocation of the gentiles, & other incomprehensible mysteries, 'Languishing about questions of onely faith, fidge, new phrases and figures, 'ever learning' but 'never 'coming to knowledge,' reading and tossing in pride of witte, conceit of their owne cunning, and upon presumption of I can tell what spirit, such books specially and Epistles, as S. Peter foretold that the unlearned and instable would deprave to their owne damnation.

They delight in none more then in the Epistle to the



Romans, the *Cantica Canticorum*, the Apocalypse, which have in them as many mysteries as wordes. They find no difficultie in the Sacred booke clasped with sevē seales: they aske for no expositor with the holy Eunuch, they feel no such depth of Gods science in the Scriptures, as S. Augustine did, when he cried out, ‘Mira profunditas eloquiorum tuorum, mira profunditas (Deus meus) mira profunditas: horror est intendere in eam, horror honoris, et tremor amoris:’ that is, ‘O wonderful profoundnes of thy wordes: wonderful profoundnes, my God, wonderful profoundnes: it maketh a man quake to looke on it: to quake for reverence, and to tremble for the love thereof.’

They regard not that which the same Doctor affirmeth, that the depth and profunditie of wisdom, not only in the wordes of holy Scripture, but also in the matter and sense, is so wonderful, that, live a man never so long, be he of never so high a witte, never so studious, never so fervēt to attaine the knowledge thereof, yet when he endeth, he shall confesse he doth but begin. They feele not with S. Hierom, that the text hath a hard shel to be broken before we come to the kirkel. They will not stay themselves in only reading the sacred Scriptures thirtene yeres together, with S. Basil, & S. Gregorie Nazianzene, before they expound them, nor take the care (as they did) never otherwise to interpret them, then by the uniforme consent of their forefathers and tradition Apostolike.

If our new Ministers had had this cogitation and care that these and all other wise men have, and ever had, our countrie had never fallen to this miserable state in religion, & that under pretence, colour, and countenance of God’s word: neither should vertue and good life have bene so pitifully corrupted in time of such reading, toiling, trembling and translating the booke of our life and salvation: whereof the more pretious the right and reverent use is, the more pernicious is the abuse and prophanation of the same: which every man of experience by these few yeres prooffe, and by comparing the former daies and maners to these of ours, may easily trie.

Looke whether your men be more vertuous, your women more chaste, your childrē more obedient, your servants more

trustie, your maides more modest, your frendes more faithful, your laitie more iust in dealing, your Cleargy more devout in praying: whether there be more religion, feare of God, faith and conscience in al states now, then of old, when there was not so much reading, chatting, and iangling of Gods word, but much more sincere dealing, doing and keeping the same. Looke whether through this disorder, women teach not their husbands, children their parents, yong fooles their old and wise fathers, the scholers their maisters, the sheepe their pastor, and the People the Priest. Looke whether the most chast and sacred sentences of Gods holy word, be not turned of many, into mirth, mockerie, amorous ballets & detestable letters of love and leudnes: their delicate times, tunes, and translations much encreasing the same.

Scriptures as  
profanely cited  
as heathen  
poetes.

Scriptures erroneously expounded according to every wicked mans private fantasie.

This fall of good life, & prophaning the divine mysteries, every body seeth: but the great corruption & decay of faith hereby none see but wise men, who onely know, that, were the Scriptures never so truly translated, yet Heretikes and ill men that follow their owne spirit, and know nothing, but their private fantasie, and not the sense of the holy Church and Doctors, must needes abuse them to their damnation: and that the curious simple and sensual men which have no tast of the things that be of the spirit of God, may of infinite places take occasion of pernicious errors. For though the letter or text have no error, yet (saith St. Ambrose) the Arrian, or (as we may now speake) the Calvinian interpretation hath errors. *lib. 2 ad Gratianum, cap. 1*, and Tertullian saith, ‘The sense adulterated is as perilous as the style corrupted.’ *De præscript.* S. Hilarie also speaketh thus: ‘Heresie riseth about the understanding, not about the writing: the fault is in the sense, not in the word.’ *lib. 2. de Trinitate, in principio.* And S. Augustine saith that many hold the Scriptures as they doe the Sacraments, ‘ad speciem & non ad salutem: to the outward shew, and not to salvation.’ *de baptis. cont. Donat. lib. 3. cap. 19.* Finally, all Sect-Maisters and ravening wolves, yea the divels them selves pretend Scriptures, alleage Scriptures, and wholly shroud them selves in Scriptures, as in the wool and fleese of the

Al Heretikes  
pretend Scrip-  
tures.

simple sheepe, whereby the vulgar, in these daies of generall disputes, can not but be in extreme danger of error, though their bookes were truely translated, and were truely in them selves Gods owne word in deede.

But the case now is more lamentable: for the Protestants and such as S. Paul calleth '*ambulantes in astutia*, 'walking in deceitfulness,' have so abused the people and many other in the world, not unwise, that by their false translations they have in steede of Gods Law and Testament, & for Christes written will and word, given them their owne wicked writing and phantasies, most shamefully in all their versions, Latin, English, and other tonges, corrupting both the letter and sense by false translation, adding, detracting, altering, transposing, pointing, and all other guileful meanes: specially where it serveth for the advantage of their private opinions, for which, they are bold also, partly to disauthorise quite, partly to make doubtful, divers whole bookes allowed for Canonical Scripture by the universal Church of God this thousand yeres and upward: to alter al the authentical and Ecclesiastical wordes used sithence our Christianitie, into new prophane novelties of speeches agreeable to their doctrine: to change the titles of workes, to put out the names of the authors, to charge the very Evangelist with following untrue translation, to adde whole sentences proper to their sect, into their Psalmes in meter, even into the very Crede in rime. Al which the poore deceived people say and sing as though they were Gods owne word, being in deede through such sacrilegious treacherie, made the Divels word.

To say nothing of their intolerable liberty and licence to change the accustomed callings of God, Angels, men, places & things used by the Apostles and all antiquitie, in Greeke, Latin, and all other languages of Christian Nations, into new names, sometimes falsely, and alwaies ridiculously and for ostentation taken from the Hebrews: to frame and fine the phrases of holy Scriptures after the forme of prophane, sticking not, for the same to supply, adde, alter or diminish as freely as if they translated Livie, Virgil, or Terence. Having no religious respect to keepe either the maiestie or sincere simplicity of that venerable

The Scriptures have been falsely and heretically translated into the vulgar tongues, and sundrie other waies sacrilegiously abused, and so given to the people to reade.

Al this their dealing is noted (as occasion serveth) in the Annotations upon this Testament: and more at large in a booke lately made purposely of that matter, called A DISCOVERIE, &c.



Calvin com-  
plaineth of the  
new delicat  
trāslators,  
namely, Casta-  
lion : him self  
and Beza being  
as bad or  
worse.

See the 4 ar-  
ticle of their  
Creede in me-  
ter, where they  
professe that  
Christ de-  
scēded to de-  
liver the  
fathers, and  
afterward in  
their cōfessiō  
of their faith,  
they deny  
*Limbus pa-  
trum.*

The purpose  
& commoditie  
of setting forth  
this Catholike  
edition.

style of Christes spirit, as S. Augustine speaketh, which kind the holy Ghost did choose of infinite wisdom to have the divine mysteries rather uttered in, then any other more delicate, much lesse in that meretricious maner of writing that sundrie of these new translators doe use: of which sort Calvin him selfe and his pue-fellowes so much com-  
plaine, that they professe Satan to have gained more by these new interpreters (their number, levitie of spirit, and audacitie encreasing daily) then he did before by keeping the word from the people. And for a paterne of this mis-  
cheefe, they give Castalion, adiuring all their churches and scholars to beware of his translation, as one that hath made a very sport and mockery of Gods holy word. So they charge him them selves (and the Zuinglians of Zuricke, whose translations Luther therefore abhorred) handling the matter with no more fidelitie, gravitie, or sinceritie, then the others: but rather with much more falsification, or (to use the Apostle's words) *cauponation* and *adulteration* of Gods word, then they, besides many wicked gloses, prayers, confessions of faith, conteining both blasphemous errors and plaine contradictions to them selves and among them selves, all privileged and authorised to be ioyned to the Bible, and to be said and sung of the poore people, and to be beleaved as articles of faith and wholly consonant to Gods word.

We therefore having compassion to see our beloved countrie men, with extreme danger of their soules, to use onely such prophane translations and erroneous mens mere phantasies, for the pure and blessed word of truth, much also moved thereunto by the desires of many devout persons: have set forth, for you (benigne readers) the new Testament to begin withal, trusting that it may give occasion to you, after diligent perusal thereof, to lay away at lest such their impure versions as hitherto you have ben forced to occupie. How well we have done it, we must not be iudges, but referre all to Gods Church and our superiors in the same. to them we submit our selves, and this, and all other our labours, to be in part or in the whole, reformed, corrected, altered, or quite abolished: most humbly desiring pardon if through our ignorance,

temeritie, or other humane infirmitie, we have anywhere mistaken the sense of the holy Ghost. further promising, that if hereafter we espie any of our owne errors, or if any other, either frende of good wil, or adversarie for desire of reprehension, shal open unto us the same: we wil not (as Protestants doe) for defense of our estimation, or of pride and contention, by wrangling wordes wilfully persist in them, but be most glad to hear of them, and in the next edition or otherwise to correct them: for it is truth that we seeke for, and Gods honour, which being had either by good intention, or by occasion, al is wel. This we professe onely, that we have done our endeavour with prayer much feare and trembling, lest we should dangerously erre in so sacred, high, and divine a worke: that we have done it with all faith, diligence, and sinceritie: that we have used no partialitie for the disadvantage of our adversaries, nor no more licence then is sufferable in translating of holy Scriptures: continually keeping ourselves as neere as is possible, to our text & to the very wordes and phrases which by long use are made venerable, though to some prophane or delicate eares they may seem more hard and barbarous, as the whole style of Scripture doth lightly to such at the beginning: acknowledging with S. Hierom, that in other writings it is ynough to give in trāslation, sense for sense, but that in Scriptures, lesse we misse the sense, we must keepe the very wordes. *Ad Pammach. Epistola 101. ca. 2. in princip.* We must, saith S. Augustine, speake according to a set rule, lest licence of wordes breede some wicked opinion concerning the thinges contained under the wordes. *De civitate, lib. 10. cap. 12.* Whereof our holy fathers and auncient Doctors had such a religious care, that they would not change the very barbarismes or incongruities of speach which by long use had prevailed in the old readings or recitings of scriptures, as *neque nubent, neque nubentur*, in Tertullian. lib. 4. in Marcion., in S. Hilarie in c. 22. Matt., and in al the fathers. *Qui me confusus fuerit, confundar & ego eum*, in S. Cyprian. ep. 63. nu. 7. *Talis enim nobis decebat sacerdos* (which was an elder translation then the vulgar Latin that now is) in S. Ambrose, c. 3. *de fuga seculi.* and S. Hierom

The religious care & sinceritie observed in this translation.

The auncient fathers kept religiously the very barbarismes of the vulgar Latin text.

him self, who otherwise corrected the Latin translation that was used before his time, yet keepeth religiously (as himself professeth *Præfat. in 4 Evang. ad Damasum*) these and the like speeches. *Nonne vos magis pluris estis illis?* and, *filius hominis non venit ministrari, sed ministrare:* and, *neque nubent neque nubentur:* in his commentaries upon these places. and, *Non capit Prophetam perire extra Hierusalem,* in his commentaries in c. 2. *Joel. sub finem.* And S. Augustine, who is most religious in al these phrases, counteth it a special pride and infirmitie in those that have a litle learning in tonges, & none in thinges, that they easily take offense of the simple speeches or solecismes in the Scriptures, *de doctrina Christ. li. 2. cap. 13.* See also the same holy father *li. 3. de doct. Christ. c. 3.* and *tract. 2. in Evang. Ioan.* But of the maner of our translation more anon.

Now, though the text thus truely translated, might sufficiently in the sight of the learned and al indifferent men, both controule the adversaries corruptions, and prove that the holy Scripture, whereof they have made so great vauntes, make nothing for their new opinions, but wholly for the Catholike Churches beleefe and doctrine, in all the pointes of difference betwixt us: yet knowing that the good and simple may easily be seduced by some few obstinate persons of perdition (whom we see given over into a reprobate sense, to whom the Gospel, which in it selfe is the odour of life to salvation, is made the odour of death to damnation, over whose eies for sinne & disobedience God suffereth a veile or cover to lie, whiles they reade the new Testamēt, even as the Apostle saith the Iewes have til this day, in reading of the old, that as the one sort cannot finde Christ in the Scriptures, reade they never so much, so the other can not finde the Catholike Church nor her doctrine there neither) and finding by experience this saying of S. Augustine to be most true, 'If the prejudice of any erroneous persuasion preoccupate the mind, whatsoever the ' Scripture hath contrarie, men take it for a figurative ' speech:' for these causes, and somewhat to help the faithful reader in the difficulties of divers places, we have  
Of the ANNO- also set forth reasonable ANNOTATIONS, thereby to shew



the studious reader in most places pertaining to the con- TATIONS, why  
troversies of this time, both the heretical corruptions and they were made,  
false deductions, & also the Apostolike tradition, the & what matter  
expositions of the holy fathers, the decrees of the Catho- they cōtaine.  
like Church and most auncient Coūcels: which meanes  
whosoever trusteth not, for the sense of holy Scriptures,  
but had rather folow his private iudgemēt or the arrogāt  
spirit of these Sectaries, he shal worthily through his owne  
wilfulnes be deceived: beseeching all men to looke with  
diligence, sinceritie, and indifferencie, into the case that  
concerneth no lesse then every ones eternal salvation or  
damnation.

Which if he doe, we doubt not but he shal to his great  
contentment, find the holy Scriptures most clerely and  
invincibly to prove the articles of Catholike doctrine against  
our adversaries, which perhaps he had thought before this  
diligent search, either not to be consonant to Gods word,  
or at least not conteined in the same, and finally he shal  
prove this saying of S. Augustine to be most true. ‘Multi  
‘sensus, &c. Many senses of holy Scriptures lie hidden,  
‘and are knowen to some few of greater understanding:  
‘neither are they at any time avouched more commodiously  
‘and acceptably then at such times, when the care to  
‘answer heretikes doth force men thereunto. For then,  
‘even they that be negligent in matters of studie and  
‘learning, shaking of sluggishnes, are stirred up to diligent  
‘hearing, that the Adversaries may be refelled. Againe,  
‘how many senses of holy Scriptures, cōcerning Christes  
‘Godhead, have been avouched against Photinus: how  
‘many, of his Manhood, against Manichæus: how many,  
‘of the Trinitie, against Sabellius: how many, of the unitie  
‘in Trinitie, against the Arrians, Eunomians, Macedonians:  
‘how many, of the Catholike Church dispersed throughout  
‘the whole world, and of the mixture of good and bad in  
‘the same until the end of the world, against the Dona-  
‘tistes and Luciferians and others of the like errour: how  
‘many against al other heretikes, which it were to long  
‘to rehearse? of which senses and expositions of holy  
‘Scripture the approved authors and avouchers, should  
‘otherwise either not be knowen at al, or not so wel

Heresies make  
Catholikes  
more diligent  
to search and  
finde the senses  
of holy Scrip-  
ture for refelling  
of the same.

‘known, as the contradictions of proud heretikes have made them.’

Thus he saith of such things as not seeming to be in holy Scriptures to the ignorant or heretikes, yet in deede be there. But in other pointes doubted of, that in deede are not decided by Scripture, he giveth us this goodly rule to be folowed in all, as he exemplifieth in one. ‘Then do we hold (saith he) the veritie of the Scriptures, when we doe that which now hath seemed good to the Universal Church, which the authoritie of the Scriptures themselves doth cōmend : so that, forasmuch as the holy Scripture cannot deceive, whosoever is afraid to be deceived with the obscuritie of questions, let him therein aske counsel of the same CHURCH, which the holy Scripture most certainely and evidently sheweth and pointeth unto.’ Aug. li. 1. Cont. Crescon. c. 13. [33.]

Now TO GIVE thee also intelligence in particular, most gentle Reader, of such things as it behoveth thee specially to know concerning our Translation:—We translate the old vulgar Latin text, not the common Greeke text, for these causes :

Many causes why this new Testament is trāslated according to the auncient vulgar Latin text.

It is most auncient.

Corrected by S. Hierom.

Commēded by S. Augustine.

Used and expounded by the fathers.

Only authentical, by the holy Council of Trent.

1. It is so auncient, that it was used in the Church of God above 1300 yeres agoe, as appeareth by the fathers of those times.

2. It is that (by the common received opinion, and by al probabilitie) which S. Hierom afterward corrected according to the Greeke, by the appointment of Damasus then Pope, as he maketh mention in his preface before the foure Evangelistes, unto the said Damasus: and *in Catalogo, in fine* : and *ep.* 102.

3. Consequently it is the same which S. Augustine so commendeth and alloweth in an Epistle to S. Hierom.

4. It is that, which for the most part ever since hath been used in the Churches service, expounded in sermons, alleaged and interpreted in the Commentaries and writings of the auncient fathers of the Latin Church.

5. The holy Council of Trent, for these and many other important considerations, hath declared and defined this onely of al other latin translations to be authentical, and so onely to be used and taken in publike lessons, disputa-

tions, preachings, and expositions, and that no man presume upon any pretence to reiect or refuse the same.

6. It is the gravest, sincerest, of greatest maiestie, least partialitie, as being without al respect of controversies and contentions, specially these of our time, as appeareth by those places which Erasmus and others at this day translate much more to the advantage of the Catholike cause.

7. It is so exact and precise according to the Greeke, both the phrase and the word, that delicate Heretikes therfore reprehend it of rudenes. And that it foloweth the Greeke far more exactly than the Protestants translations, beside infinite other places, we appeale to these. Tit. 3. 14. 'Curent bonis operibus præesse, *προϊστασθαι*. English bib. 1577. 'to mainteine good works.' And Hebr. 10. 20. 'Viam nobis initiavit, *ἐνεκαίνισεν*. English Bib. 'he prepared.' So in these wordes, 'Justificationes, Traditiones, Idola,' &c. In al which they come not neere the Greeke, but avoid it of purpose.

8. The Adversaries themselves, namely Beza, preferre it before al the rest. *In præfat. no. Test. an.* 1556. And againe he saith, that the old Interpreter translated very religiously. *Annot. in 1 Luc. v. 1.*

9. In the rest, there is such diversitie and dissension, and no end of reprehending one an other, and translating every man according to his fantasie, that Luther said, If the world should stand any long time, we must receive againe (which he thought absurd) the Decrees of Councils, for preserving the unitie of faith, because of so divers interpretations of the Scripture. And Beza (in the place above-mentioned) noteth the itching ambition of his fellow-translators, that had much rather disagree and dissent from the best, then seeme them selves to have said or written nothing. And Bezas translation it self being so esteemed in our countrie, that the Geneva English Testaments be translated according to the same, yet sometime goeth so wide from the Greeke, and from the meaning of the holy Ghost, that them selves which protest to trāslate it, dare not folow it. For example, *Luc. 3. 36.* they have put these wordes, 'The sonne of Cainan,' which he wittingly and wilfully left out: and *Act. 1. 14.* they say 'With



‘ the women,’ agreeably to the vulgar Latin, where he saith ‘ cum uxoribus,’ ‘ with their wives.’

10. It is not onely better than al other Latin trāslation, but then the Greeke text itselfe, in those places where they disagree.

It is truer then the vulgar Greeke text it self.

The auncient fathers for prooffe therof, and the Adversaries themselves.

The prooffe hereof is evident, because most of the ancient Heretikes were Grecians, & therefore the Scriptures in Greeke were more corrupted by them, as the auncient fathers often complaine. Tertullian noteth the Greeke text which is at this day (1 Cor. 15. 47) to be an old corruption of Marcion the Heretike, and the truth to be as in our vulgar latin, ‘ Secundus homo de cœlo cœlestis, The second man from heaven heavenly.’ So reade other auncient fathers, and Erasmus thinketh it must needes be so, and Calvin him self foloweth it. *Instit. li. 2. c. 13. parag. 2.* Againe, S. Hierom noteth that the Greeke text, (1 Cor. 7. 33.) which is at this day, is not the *Apostolical veritie* or the true text of the Apostle: but that which is in the vulgar Latin, ‘ Qui cum uxore est, sollicitus est quæ sunt ‘ mundi, quomodo placeat uxori, & divisus est. He that ‘ is with a wife, is careful of worldly things, how he may ‘ please his wife, and is devided or distracted.’ The Ecclesiastical historie called the Tripartite, noteth the Greeke text that now is (1 Jo. 4. 3.) to be an old corruption of the auncient Greeke copies, by the Nestorian Heretikes, & the true reading to be as in our vulgar Latin, ‘ omnis ‘ spiritus qui solvit IESVM, ex Deo non est. Every spirit ‘ that dissolveth IESVS, is not of God:’ and Beza confesseth that Socrates in his Ecclesiastical historie readeth so in the Greeke, *πᾶν πνεῦμα ὃ λύει τὸν Ἰησοῦν Χριστὸν*, &c.

But the prooffe is more pregnant out of the Adversaries themselves. They forsake the Greeke text as corrupted, and translate according to the vulgar Latin, namely Beza and his scholers the English translatores of the Bible, in these places. Hebr. chap. 9. verse 1. saying *The first covenant*, for that which is in the Greeke *the first tabernacle*. Where they put *covenant*, not as of the text, but in an other letter, as to be understood, according to the vulgar Latin, which most sincerely leaveth it out altogether, saying ‘ Habuit quidem et prius justificationes &c. The

The Calvinistes them selves oftē forsake the Greeke as corrupted, and translate according to the aūcient vulgar Latin text.

‘former also in deede had justifications’ &c. Againe, *Rom.* 11. vers. 21. they translate not according to the Greeke text, *Tempori servientes*, *serving the time*, which Beza saith must needes be a corruption: but according to the vulgar Latin, *Domino servientes*, *serving our Lord*. Againe, *Apoc.* 11. vers. 2. they translate not the Greeke text, *Atrium quod intra templum est*, *the court which is within the temple*: but cleane contrarie, according to the Vulgar Latin, which Beza saith is the true reading, *Atrium quod est foris templum*, *the court which is without the temple*. Onely in this last place, one English Bible, of the yere 1562, foloweth the errour of the Greeke. Againe, *2 Tim.* 2. vers. 14. they adde, *but*, more then is in the Greeke, to make the sense more cōmodious and easie, according as it is in the vulgar Latin. Againe, *Ja.* 5. 12. they leave the Greeke, and folow the vulgar Latin, saying, *lest you fall into condemnation*. ‘I doubt not (saith Beza) but this is ‘the true and sincere reading, and I suspect the corruption in the Greeke came thus,’ &c. It were infinite to set downe al such places, where the Adversaries (specially Beza) folow the old vulgar Latin and the Greeke copie agreeable thereunto, condemning the Greeke text that now is, of corruption.

Againe, Erasmus the best translatur of al the later, by Bezas iudgement, saith, that the Greeke sometime hath superfluties corruptly added to the text of holy Scripture: Superfluties in the Greeke, which Erasmus calleth trifling and rash additions. as *Mat.* 6. to the end of the *Pater Noster*, these wordes, *Because thine is the kingdom, the power, and the glorie, for ever-more*. Which he calleth *nugas*, trifles rashly added to our Lordes praier, and reprehendeth Valla for blaming the old vulgar Latin because it hath it not. Likewise *Ro.* 11. 6. these wordes in the Greeke, and not in the vulgar Latin: ‘but if of workes, it is not now grace: otherwise ‘the worke is no more a worke.’ And *Mar.* 10. 29. these wordes, *or wife*, and such like. Yea the Greeke text in these superfluties condemneth it self, and iustifieth the vulgar Latin exceedingly: as being marked through out in a number of places, that such and such wordes or sentences are superfluous. in al which places our vulgar Latin hath no such thing, but is agreeable to the Greeke which

remaineth after the superfluities be taken away. For example, that before mentioned in the end of the *Pater Noster*, hath a marke of superfluitie in the Greeke text thus “. and *Marc. 6. 11.* these wordes, ‘ Amen I say to you, it shal be more tolerable for the land of Sodom and Gomorrhe in ‘ the day of iudgement, then for that citie.’ and *Mat. 20. 22.* these wordes, ‘ and be baptized with the baptisme that ‘ I am baptized with?’ which is also superfluously repeated againe vers. 23. and such like places exceding many: which being noted superfluous in the Greeke, and being not in the vulgar Latin, prove the Latin in those places to be better, truer and more sincere then the Greeke.

The vulgar Latin translation agreeth with the best Greeke copies, by Bezas owne iudgement.

Whereupon we conclude of these premisses, that it is no derogation to the vulgar Latin text, which we translate, to disagree from the Greeke text, wheras it may notwithstanding be not onely as good, but also better. And this the Adversarie him self, their greatest and latest translation of the Greeke, doth avouch against Erasmus in behalfe of the old vulgar Latin translation, in these notorious wordes. ‘ How unworthely and without cause (saith he) ‘ doth Erasmus blame the old Interpreter as dissenting ‘ from the Greeke? he dissented, I graunt, from those ‘ Greeke copies which he had gotten: but we have found, ‘ not in one place, that the same interpretation which he ‘ blameth, is grounded upon the authoritie of other Greeke ‘ copies, & those most auncient. Yea in some number ‘ of places we have observed that the reading of the Latin ‘ text of the old Interpreter, though it agree not sometime ‘ with our Greeke copies, yet it is much more convenient, ‘ for that it seemed he folowed some better and truer ‘ copie.’

Thus far Beza. In which wordes he unwittingly, but most truely, iustifieth and defendeth the old vulgar Translation against him self and al other cavillers that accuse the same, because it is not alwaies agreeable to the Greeke text. Whereas it was translated out of other Greeke copies (partly extant, partly not extant at this day) either as good and as auncient, or better and more auncient, such as S. Augustine speaketh of, calling them ‘ doctiores & ‘ diligentiores, the more learned and diligent Greeke copies,’

When the Fathers say, that



whereunto the latin translations that faile in any place, must needs yeld. *Li. 2. de doct. Christ.* c. 15.

the Latin text must yeld to the Greeke, & be corrected by it, they meane the true and uncorrupted Greeke text.

And if it were not to long to exemplifie and prove this, which would require a treatise by it self, we could shew by many and most close examples through out the new Testament, these sundrie meanes of iustifying the old translation.

The vulgar Latin Translatiō is many waies justified by most auncient Greeke copies, & the Fathers.

First, if it agree with the Greeke text (as commonly it doth, and in the greatest places cōcerning the controversies of our time, it doth most certainly) so far the Adversaries have not to complaine: unles they wil complaine of the Greeke also, as they doe *Ja. 4. v. 2.* and *1 Pet. 3. v. 21.* where the vulgar Latin foloweth exactly the Greeke text, saying, *occiditis*: and, *Quod vos similis formæ*, &c. But Beza in both places correcteth the Greeke text also as false.

2. If it disagree here and there from the Greeke text, it agreeth with an other Greeke copie set in the margent, whereof see examples in the foresaid Greek Testaments of Robert Stevens and Crispin through out. namely, *2 Pet. 1. 10.* ‘Satagite ut per bona opera certam vestram vocationem faciatis. *διὰ τῶν ἀγαθῶν ἔργων.*’ and *Marc. 8. v. 7.* ‘Et ipsos benedixit, *εὐλόγησας αὐτά.*’

3. If these marginal Greeke copies be thought less authenticall then the Greeke text, the Adversaries themselves tel us the cōtrarie, who in their translations often folow the marginal copies, and forsake the Greeke text: as in the examples above mentioned. *Ro. 11. Apoc. 11. 2 Tim. 2. Jac. 5.* &c. it is evident:

4. If al Erasmus Greeke copies have not that which is in the vulgar Latin, Beza had copies which have it, and those most auncient (as he saith) & better. And if al Beza’s copies faile in this point and wil not help us, Gagneie the French King’s preacher, and he that might commaund in al the kings libraries, he founde Greeke copies that have iust according to the vulgar Latin: & that in such place as would seeme otherwise lesse probable. as *Jac. 3. vers. 5.* ‘Ecce quantus ignis quam magnam silvam incendit. Behold how much fire what a great wood it kindleth.’ A man would thinke it must be as in the Greeke

text, 'A litle fire what a great wood it kindleth!' But an approved auncient Greeke copie alleaged by Gagneie, hath as it is in the vulgar Latin. And if Gagneis copies also faile sometime, there Beza and Crispin supply Greeke copies fully agreable to the vulgar Latin, as *Ep. Judæ*, vers. 5. 'Scientes semel omnia, quoniam JESUS' &c. and vers. 19. 'Segregant semetipsos.' likewise 2 Ephes. 2. 'Quod elegerit vos primitias;' ἀπαρχὰς in some Greeke copies. Gagn. & 2 Cor. 9, 'Vestra æmulatio, ὁ ὑμῶν ζῆλος. So hath one Greeke copy. Beza.

The Greeke  
Fathers.

5. If al their copies be not sufficient, the auncient Greeke fathers had copies and expounded them agreable to our vulgar Latin: as 1 Tim. vi. 20. '*Prophanas vocum novitates:*' So readeth S. Chrysostom and expoundeth it against Heretical & erroneous novelties. Yet now we know no Greeke copie that readeth so. Likewise Jo. 10. 29. *Pater meus quod mihi dedit majus omnibus est.* So readeth S. Cyril and expoundeth it, li. 7. in Jo. c. 10. likewise 1 Jo. 4. 3. *omnis spiritus qui solvit JESUM, ex Deo non est.* So readeth S. Irenæus, li. 3. c. 18. S. Augustine tract. 6. in Jo. S. Leo *Epist.* 10. c. 5. besides Socrates in his Ecclesiastical historie, li. 7. c. 22. and the Tripartite li. 12. c. 4. who say plainely, that this was the old and the true reading of this place in the Greeke. And in what Greeke copie extant at this daye is there this text Jo. 5. 2. *Est autē Hierosolymis probatica piscina?* and yet S. Chrysostom, S. Cyril, and Theophylacte reade so in the Greeke, and Beza saith it is the better reading. And so is the Latin text of the Romane Masse booke iustified, and eight other Latin copies that reade so. for our vulgar Latin here, is according to the Greeke text, '*super probatica.*' & Ro. 5. v. 17. *Donationis & iustitiæ.* So readeth Theodorete in Greeke. & Liv. 2. v. 14. Origen & S. Chrysostom reade *Hominibus bonæ voluntatis*, and Beza liketh it better then the Greeke text that now is.

6. Where there is no such signe or token of any auncient Greeke copie in the fathers, yet these later Interpreters tel us that the old Interpreter did folow some other Greeke copie. as Marc. 7. 3. *Nisi crebro laverint.* Erasmus thinketh that he did reade in the Greeke πικρυῆν, often: and Beza

and others commend his coniecture, yea and the English Bibles are so translated. Whereas now it is  $\pi\upsilon\gamma\mu\eta$ , which signifieth the length of the arm up to the elbow. And who would not think that the Evangelist should say ‘The Pharisees wash often, because otherwise they eate not,’ rather then thus, *Unless they wash up to the elbow, they eate not?*

7. If al such coniectures, and al the Greeke fathers help us not, yet the Latin fathers with great consent wil easily iustifie the old vulgar trāslation, which for the most part they folow and expound. as Jo. 7. 39. *Nondum erat spiritus datus.* so readeth S. Augustin *li. 4. de Trinit. c. 20.* and *li. 83. quæst. q. 62. and tract. 52. in Joan. Leo ser. 2. de Pentecoste.* Whose authoritie were sufficient, but in deede Didymus also a Greeke Doctor readeth so *li. 2. de Sp. sancto*, translated by S. Hierom, and a Greeke copie in the Vaticane, and the Syriake new Testament. Likewise Jo. 21, 22. *Sic eum volo manere.* so readeth S. Ambrose, in *Psal. 45. & Psal. 118. octonario Resh.* S. Augustine and Ven. Bede upon S. John’s Gospel.

8. And lastly, if some other Latin fathers of auncient time, reade otherwise, either here or in other places, not al agreeing with the text of our vulgar Latin, the cause is, the great diversitie and multitude that was then of Latin copies, (whereof S. Hierom complaineth) til this one vulgar Latin grew onely into use. Neither doth their divers reading make more for the Greeke, then for the vulgar Latin, differing oftentimes from both. as when S. Hierom in this last place readeth, *Si sic eum volo manere, li. i. adv. Iovin.* it is according to no Greeke copie now extant. And if yet there be some doubt, that the readings of some Greeke or Latin fathers, differing from the vulgar Latin, be a checke or condemnation to the same: let Beza, that is, let the adversarie himself, tel us his opinion in this case also. ‘Whosoever,’ saith he, ‘shal take upon him to correct these things’ (speaking of the vulgar Latin translation) ‘out of the auncient fathers writings, either Greeke or Latin, unles he doe it very circumspectly and advisedly, he shal surely corrupt al rather then amend it, because it is not to be thought that as often as they cited any place, they did



‘alwaies looke into the booke or number every word.’ As if he should say, We may not by and by thinke that the vulgar Latin is faultie and to be corrected, when we read otherwise in the fathers either Greeke or Latin, because they did not alwaies exactly cite the wordes, but folowed somec ommodious and godly sense thereof.

Thus then we see that by al meanes the old vulgar Latin translation is approved good, and better then the Greeke text itself, and that there is no cause why it should give place to any other text, copies, or readings. Marie if there be any faultes evidently crept in by those that heretofore wrote or copied out the Scriptures (as there be some) them we graunt no lesse, then we would graunt faultes now a daies committed by the Printer, and they are exactly noted of Catholike writers, namely in al Plantin’s Bibles set forth by the Divines of Lovan: and the holy Councel of Trent willeth that the vulgar Latin text be in such pointes thoroughly mended, & so to be most authentical. Such faultes as these, *in fide* for *in fine*; *Præscientiam*, for *præsentiam*; *Suscipiens*, for *suspiciens*; and such like very rare, which are evident corruptions made by the copistes, or growen by the similitude of wordes. These being taken away, which are no part of those corruptions and differences before talked of, we translate that text which is most sincere, and in our opinion and as we have proved, incorrupt.

The Adversaries contrarie, translate that text, which them selves confesse both by their writings and doings, to be corrupt in a number of places, & more corrupt then our vulgar Latin, as is before declared.

And if we would here stand to recite the places in the Greeke which Beza pronounceth to be corrupted, we should make the reader to wonder, how they can either so plead otherwise for the Greeke text, as though there were no other truth of the new Testament but that: or how they translate onely that (to deface, as they think, the old vulgar Latin) which them selves so shamfully disgrace, more then the vulgar Latin, inventing corruptions where none are, nor can be, in such universal consent of al both Greeke and Latin copies. For example, Matt. 10. *The first Simon, who is called Peter*. I thinke (saith Beza) this word *πρῶτος*,

The few and smal faultes negligently crept into the vulgar Latin translation.

The Calvinists confessing the Greeke to be most corrupt, yet translate that only, and hold that only for authentical Scripture.

*first*, hath been added to the text of some that would establish Peter's Primacie. Againe, *Luc. 22*. The Chalice, *that is shed for you*. It is most likely (saith he) that these wordes, being sometime but a marginal note, came by corruption out of the margent into the text. Againe, *Act. 7*. Figures which they made, *to adore them*. It may be suspected (saith he) that these wordes, as many other, have crept by corruption into the text out of the-margent. And *1 Cor. 15*. He thinketh the Apostle said not *νίκος*, *victorie*, as it is in al Greeke copies, but *νείκος*, *contention*. And *Act. 13*. he calleth it a manifest errour, that in the Greeke it is 400 *yeres*, for 300. And *Act. 7. v. 16*. he reckoneth up a whole catalogue of corruptions, namely *Marc. 12. v. 42. ὁ ἔστι κοδράντης*, *Which is a farthing*: and *Act. 8. v. 26. αὕτη ἔστιν ἔρημος*, *This is desert*. And *Act. 7. v. 16*. the name of Abraham, & such like. Al which he thinketh to have been added or altered into the Greeke text by corruption.

But among other places, he laboureth exceedingly to prove a great corruption *Act. 7. v. 14*. where it is said (according to the *Septuaginta*, that is, the Greeke text of the old Testament) that Jacob went downe into Ægypt with 75 soules. And *Luc. 3. v. 36*. he thinketh these wordes *τοῦ καὶνὰν*, *which was of Cainan*, to be so false that he leaveth them cleane out in both his editions of the new Testament; saying, that he is bold so to doe, by the authoritie of Moyses. Whereby he wil signifie that it is not in the Hebrue text of Moyses or of the old Testament, and therefore it is false in the Greeke of the new Testament. Which consequence of theirs (for it is common among them and concerneth al Scriptures) if it were true, al places of the Greeke text of the new Testament, cited out of the old according to the *Septuaginta*, and not according to the Hebrue (which they know are very many) should be false; and so by tying them selves onely to the Hebrue in the old Testamēt, they are forced to forsake the Greeke of the new: or if they wil mainteine the Greeke of the new, they must forsake sometime the Hebrue in the old: but this argument shal be forced against them elsewhere.

They standing precisely upon the Hebrue of the old, and Greeke text of the new Testament, must of force denie the one of them.

By this litle, the Reader may see what gay patrones they are of the Greeke text, and how litle cause they have in their owne iudgements to translate it, or vaunt of it as in derogation of the vulgar Latin translation, & how easily we might answer them in a word why we translate not the Greeke: forsooth because it is so infinitely corrupted. But the truth is, we do by no meanes graunt it so corrupted as they say, though in comparison we know it lesse sincere & incorrupt then the vulgar Latin, and for that cause and others before alleaged we preferre the said Latin, and have translated it.

They say the Greeke is more corrupt then we wil graunt them.

We preferre not the vulgar Latin text, as making more for us.

The Greeke text maketh for us more then the vulgar Latin.

For the real presence.

For fasting.

If yet there remain one thing which perhaps they wil say, when they can not answer our reasons aforesaid: to wit, that we preferre the vulgar Latin before the Greeke text, because the Greeke maketh more against us: we protest that as for other causes we preferre the Latin, so in this respect of making for us or against us, we allow the Greeke as much as the Latin, yea in sundrie places more then the Latin, being assured that they have not one, and that we have many advantages in the Greeke more then in the Latin, as by the Annotations of this new Testament shal evidently appeare: namely in al such places where they dare not translate the Greeke, because it is for us & against them. as when they translate *δικαιώματα*, *ordinances*, and not, *iustifications*, and that of purpose as Beza confesseth *Luc. 1. 6. παραδόσεις*, *ordinances* or *instructions*, and not *traditions*, in the better part. 2 *Thess. 2. 15. πρεσβυτέρους*, *Elders*, and not *Priests*: *εἰδωλα*, *images* rather then *idols*. and especially when S. Luke in the Greeke so maketh for us (the vulgar Latin being indifferent for them and us) that Beza saith it is a corruption crept out of the margent into the text. What neede these absurd divises and false dealings with the Greeke text, if it made for them more then for us, yea if it made not for us against them? But that the Greeke maketh more for us, see 1 *Cor. 7*. In the Latin, *Defraude not one an other, but for a time, that you give your selves to prayer.* in the Greeke, *to fasting and prayer.* *Act. 10. 30.* in the Latin Cornelius saith, *from the fourth day past until this houre I was praying in my house, and behold a man, &c.* in the Greeke, *I was fasting and*



*praying.* 1 Io. 5. 18. in the Latin, *We know that every one which is borne of God, sinneth not, but the generation of God preserveth him, &c.* in the Greeke, *but he that is borne of God preserveth him self.* Apoc. 22. 14. in the Latin *Blessed are they that wash their garmēts in the bloude of the lambe, &c.* in the Greeke, *Blessed are they that doe his commandments.* Against only Rom. 8. 38. *Certus sum, &c.* I am sure that neither death <sup>faith.</sup> *nor life, nor other creature is able to separate us from the charitie of God.* As though he were assured, or we might and should assure our selves of our predestination. in the Greeke, *πέπεισμαι, I am probably persuaded that neither death* <sup>Against special</sup> *nor life &c.* In the Evangelists about the Sacrifice and <sup>assurance of</sup> *B. Sacrament, in the Latin thus: This is my blood that shall* <sup>salvation.</sup> *be shed for you:* and in S. Paul, *This is my body which shall be betrayed or delivered for you:* both being referred to the time to come and to the sacrifice on the crosse. in the Greeke, *This is my blood which is shed for you:* and, *my* <sup>For the sacri-</sup> *body which is broken for you:* both being referred to that <sup>fice of Christs</sup> *present time when Christ gave his body and blood at his* <sup>body and blood.</sup> *supper, then sheading the one and breaking the other, that is sacrificing it sacramentally and mystically.* Loe these and the like our advantages in the Greeke, more then in the Latin.

But is the vulgar translation for al this Papistical & therefore do we folow it? (for so some of them call it, and say it is the worst of al other.) If it be, the Greeke (as <sup>The Protestāts</sup> you see) is more, and so both Greeke and Latin and consequently the holy Scripture of the new Testament is <sup>condemning</sup> *Papistical.* Againe, if the vulgar Latin be Papistical, <sup>the old vulgar</sup> *Papistrie* is very auncient, and the Church of God for so <sup>translation as</sup> many hundred yeres wherein it hath used and allowed <sup>making for us</sup> *this translation, hath been Papistical.* But wherein is <sup>cōdemne them</sup> *it Papistical?* forsooth in these phrases and speeches, *Pœnitentiam agite. Sacramentum hoc magnum est. AVE GRATIA PLENA. Talibus hostiis promeretur Deus.* and such like. First, doth not the Greeke say the same? See the Annotations upon these places. Secondly, could he translate these things Papistically or partially, or rather prophetically so long before they were in controversie? Thirdly, doth he not say for *pœnitentiam agite*, in an other place

*pœnitementini*: and doth he not translate other mysteries, by the word *Sacramentum*, as *Apoc.* 17. *Sacramentum mulieris*: and as he translateth one word *Gratia plena*, so doth he not translate the very like word *plenus ulceribus*, which them selves do folow also? is this also Papistrie?

It is voide of al partialitie.

When he said *Heb.* 10. 29. *Quanto deteriora merebitur supplicia*, &c. and they like it wel ynough: might he not have said according to the same Greeke word, *Vigilate ut mereamini fugere ista omnia & stare ante filium hominis.* *Luc.* 21. 36. and *Qui merebuntur sæculum illud & resurrectionem ex mortuis*, &c. *Luc.* 20. 35. and, *Tribulationes quas sustinetis ut mereamini regnum Dei, pro quo et patimini.* *2 Thess.* 1. 5. Might he not (we say) if he had partially affected the word merite, have used it in al these places, according to his and your owne translation of the same Greeke word *Heb.* 10. 29? Which he doth not, but in al these places saith simply, *Ut digni habeamini*, and, *Qui digni habebuntur.* And how can it be judged Papistical or partial, when he saith *Talibus hostiis promeretur Deus*, *Heb.* 13? Was *Primasius* also *S. Augustine's* scholer, a Papist, for using this text, and al the rest that have done the like? Was *S. Cyprian* a Papist, for using so often this speach, *promereri Dominum iustis operibus, pœnitentia*, &c? Or is there any difference, but that *S. Cyprian* useth it as a deponent, more Latinly, the other as a passive less finely? Was it Papistrie, to say *Senior* for *Presbyter*, *Ministrantibus* for *Sacrificantibus*, or *liturgiam celebrantibus*, *simulachris* for *idolis*, *fides tua te salvum fecit* sometime for *sanum fecit*? Or shal we thinke he was a Calvinist for translating thus, as they thinke he was a Papist, when any word soundeth for us?

Againe, was he a Papist in these kinde of wordes onely, and was he not in whole sentences? as *Tibi dabo claves*, &c. *Quicquid solveris in terrâ, erit solutum et in cœlis*; and, *Quorum remisieris peccata, remittuntur eis.* and, *Tunc reddet unicuique secundum opera sua.* and, *Nunquid poterit fides salvare eum?* *Ex operibus justificatur homo & non ex fide tantum.* and, *Nubere volunt, damnationem habentes quia primam fidem irritam facerunt.* And, *Mandata ejus gravia non sunt.* And, *Aspirat in remunerationem.* Are al these

and such like, Papistical translations, because they are most plain for the Catholike faith which they call Papistrie? Are they not word for word as in the Greeke, and the very wordes of the holy Ghost? And if in these there be no accusatiō of Papistical partiality, why in the other? Lastly, are the auncient fathers, General Councils, the Churches of al the west part, that use al these speaches & phrases now so many hundred yeres are they al Papistical? Be it so, and let us in the name of God folow them, speake as they speake, translate as they translated, interpret as they interpreted, because we beleewe as they beleewed. And thus far for defense of the old vulgar Latin translation, and why we translated it before al others.

The Papistrie thereof (as they terme it) is in the very sentences of the Holy Ghost, more then in the translatiō.

Now of the maner of translating the same.

IN THIS OUR TRANSLATION, because we wish it to be most sincere, as becōmeth a Catholike translation, and have endeoured so to make it: we are very precise & religious in folowing our copie, the old vulgar approved Latin: not onely in sense, which we hope we alwaies doe, but sometime in the very wordes also and phrases, which may seeme to the vulgar Reader & to common English eares not yet acquainted therewith, rudenesse or ignorance: but to the discrete Reader that deeply weigheth and considereth the importance of sacred wordes and speaches, and how easily the voluntarie Translatour may misse the true sense of the holy Ghost, we doubt not but our consideration and doing therein shal seeme reasonable and necessarie: yea and that al sortes of Catholike Readers wil in short time think that familiar, which at the first may seeme strange, & wil esteeme it more when they shal otherwise be taught to understand it, then if it were the common knowen English.

The maner of this translation, and what hath been observed therein.

See the last Table, at the end of the booke. Certain wordes not English nor as yet familiar in the English tongue. Amen.

For example, we translate often thus, *Amen Amen, I say unto you.* Which as yet seemeth strange. but after a while it wil be as familiar as *Amen* in the end of al praiers and Psalmes. and even as when we end with *Amen*, it soundeth far better then *So be it*: so in the beginning *Amen Amen* must needes by use and custom sound far better than *Verily Verily*. Whiche in deede doth not expresse the asseveration and assurance signified in this



Hebrue word: besides that it is the solemne and usual word of our Saviour to expresse a vehement asseveration, and therefore is not changed, neither in the Syriake nor Greeke nor vulgar Latin Testament, but is preserved and used of the Evangelistes and Apostles them selves, even as Christ spake it, *propter sanctiorem autoritatem*, as S. Augustine saith of this and of *Alleluia*, *for the more holy and sacred authoritie thereof*. li. 2. doct. Christ. c. 11. And therefore do we keepe the word *Alleluia* Apoc. 19. as it is both in Greeke and Latin, yea and in al the English translations, though in their bookes of common praier they translate it, *Praise ye the Lord*. Againe, if Hosanna, Raca, Belial, and such like be yet untranslated in the English Bibles, why may not we say *Corbana*, and *Parasceue*: specially when they Englishing this later thus, *the preparation of the Sabbath*, put three wordes more into the text, then the Greeke word doth signifie. Mat. 27. 62. And others saying thus, after the day of *preparing*, make a cold translation and short of the sense: as if they should trāslate Sabbath, *the resting*. for *Parasceue* is as solemne a word for the Sabbath eve, as *Sabbath* is for the Jewes seventh day. and now among Christians much more solemner, taken for Good-friday onely. These wordes then we thought it far better to keep in the text and to tel their signification in the margent or in a table for that purpose, then to disgrace both the text & them with translating them. Such are also these wordes, *The Pasche*, *The feast of Azymes*. *The bread of Proposition*. Which they translate *The Passeover*, *The feast of swete bread*, *The shew bread*. But if *Pentecost*, Act. 2. be yet untrāslated in their bibles, and seemeth not strange: why should not *Pasche* and *Azymes* so remaine also, being solemne feastes, as *Pentecost* was? or why should they English one rather then the other? specially whereas *Passeover* at the first was as strange, as *Pasche* may seeme now, and perhaps as many now understand *Pasche*, as *Passeover*. and as for *Azymes*, when they English it *The feast of sweete bread*, it is a false interpretatiō of the word, & nothing expresseth that which belongeth to the feast, concerning unleavened bread. And as for their terme of

Alleluia.

Parasceue.

Pasche. Azymes.

*shew bread*, it is very strange and ridiculous. Againe, if *Proselyte* be a received word in the English bibles Mat. 23. Act. 2. : why may not we be bold to say *Neophyte*, 1 Tim. <sup>Neophyte.</sup> 3? specially when they translating it into English, do falsely expresse the signification of the word thus, *a yong scholer*. Whereas it is a peculiar word to signifie them that were lately baptized, as *Catachumenus* signifieth the newly instructed in faith not yet baptized, who is also a yong scholer rather then the other : and many that have been old scholers, may be *Neophytes*, by differring baptisme. And if *Phylacteries* be allowed for English, Mat. 23. we hope that *Didragmes* also, *Prepuce*, *Paraclete*, and such like, wil easily grow to be currant and familiar. And in good sooth there is in al these suche necessitie, that they can not conveniently be translated. as when S. Paul saith, *concisio, non circumcisio*, how can we but folow his very wordes and allusion? And how is it possible to expresse <sup>Why we say,</sup> *Evangelizo* but as we do, *Evangelize*? for *Evangelium* being <sup>our Lord, not,</sup> the Gospel, what is *Evangelizo*, or to *Evangelize*, but to <sup>the Lord (but</sup> shew the glad tydings of the Gospel, of the time of grace, <sup>in certaine</sup> of al Christ's benefits? Al which signification is lost, by <sup>cases) see the</sup> translating as the English bibles do, *I bring you good* <sup>Annotations.</sup> *tydings*. Luc. 2. 10. Therefore we say *Depositum* 1 Tim. <sup>1 Tim. 6.</sup> 6. and He *exinanited* him self, Philip. 2. and, You have *reflorished*, Philip. 4. and to *exhaust*, Heb. 9. 28. because we can not possibly attaine to expresse these wordes fully in English, and we think muche better, that the reader staying at the difficultie of them, should take an occasion to looke in the table folowing, or otherwise to aske the full meaning of them, then by putting some usual English wordes that expresse them not, so to deceive the reader. Sometime also we doe it for an other cause. as when we say, *The advent of our Lord*, and, *Imposing of handes*. because <sup>Catholike</sup> one is a solemne time, the other a solemne action in the <sup>termes pro-</sup> *Catholike Church* : to signifie to the people, that these and <sup>ceeding from</sup> such like names come out of the very Latin text of the <sup>the very text</sup> *Scripture*. So did *Penance*, *doing penance*, *Chalice*, *Priest*, *Deacon*, *Traditions*, *altar*, *host*, and the like (which we exactly keepe as *Catholike termes*) procede even from the very wordes of *Scripture*. <sup>P. 585.</sup>

Certaine hard  
speaches and  
phrases.

The Protestāts  
presumptuous  
boldnes and  
libertie in trans-  
lating.

Moreover, we presume not in hard places to mollifie the speaches or phrases, but religiously keepe them word for word, and point for point, for feare of missing, or restraining the sense of the holy Ghost to our phantasie. as Eph. 6. *against the spirituals of wickednes in the celestials.* And, *What to me and thee woman?* whereof see the Annotation upon this place. and 1 Pet. 2. *As infants even now borne, reasonable, milke without guile desire ye.* We do so place, *reasonable*, of purpose, that it may be indifferēt both to infants going before, as in our Latin text; or to milke that foloweth after, as in other Latin copies and in the Greeke. Jo. 3. we translate, *The spirit breatheth where he wil* &c. leaving it indifferent to signifie either the holy Ghost, or winde: which the Protestants translating *winde*, take away the other sense more common and usual in the auncient fathers. We translate Luc. 8, 23. *they were filled*, not adding of our owne, *with water*, to mollifie the sentence, as the Protestants doe. and c. 22. *This is the chalice, the new Testament*, &c. not *This chalice is the new Testament.* likewise Mar. 13. *Those daies shal be such tribulation* &c. not as the Adversaries *In those daies*, both our text and theirs being otherwise. likewise Iac. 4. 6. *And giveth greater grace*, leaving it indifferent to the *Scripture*, or to the *holy Ghost*, both going before. Whereas the Adversaries to to boldly & presumptuously adde, saying *The Scripture* giveth, taking away the other sense, which is far more probable. likewise Hebr. 12. 21. we translate, *So terrible was it which was seen, Moyses said*, &c. neither doth Greeke or Latin permit us to adde *that* Moyses said, as the Protestants presume to doe. So we say, *Men brethren, a widow woman, A woman a sister, James of Alphæus*, and the like. Sometime also we folow of purpose the Scriptures phrase. as, *The hel of fire*, according to Greeke and Latin. which we might say perhaps, *the fiery hel*, by the Hebrue phrase in such speaches, but not *hel fire*, as commonly it is translated. Likewise Luc. 4, 36. What *word* is this, that in power and authoritie he cōmaundeth the uncleane spirits? as also Luc. 2. Let us passe over, and see the *word* that is done. where we might say, *thing*, by the Hebrue phrase, but there is a certaine maiestie and more signification in these



speeches, and therefore both Greeke & Latin keepe them, although it is no more the Greeke or Latin phrase, then it is the English. And why should we be squamish at new wordes or phrases in the Scripture, which are necessarie: when we do easily admit and folow new wordes coyned in court and in courtly or other secular writings?

We adde the Greeke in the margent for divers causes. Sometime when the sense is hard, that the learned reader may consider of it and see if he can helpe him self better then by our translation. as Luc. 11. *Nolite extolli.* μή με-  
 τωρίζεσθε. and againe, *Quod superest date eleemosynam.* τὰ ἔνοντα. Sometime to take away the ambiguitie of the Latin or English. as Luc. 11. *et domus supra domum cadet.* which we must needes English, *and house upon house, shal fall.* by the Greeke the sense is not, one house shal fal upon an other. but, if one house rise upon it self, that is, against it self; it shal perish. according as he speaketh of a kingdom devided against it self, in the wordes before. And Act. 14. *Sacerdos Jovis qui erat,* in the Greeke, *qui,* is referred to Jupiter. Sometime to satisfie the reader, that might otherwise conceive the translation to be false. as *Philip. 4. v. 6. But in every thing by praier,* &c. ἐν παντι προσευχῇ. not *in al praier,* as in the Latin it may seeme. Sometime when the Latin neither doth, nor can, reache to the signification of the Greeke word, we adde the Greeke also as more significant. *Illi soli servies, him only shalt thou serve,* λατρεύσεις. And Act. 6. *Nicolas a stranger of Antioche,* προσήλυτος. And Ro. 9. *The service,* ἡ λατρεία. and Eph. 1. *to perfite, instaurare omnia in Christo,* ἀνακεφαλαιώσασθαι. And, *Wherein he hath gratified us,* ἐχαρίτωσεν. & Eph. 6. *Put on the armour,* πανοπλίαν. and a number the like. Sometime, when the Greeke hath two senses, and the Latin but one, we adde the Greeke. 2 Cor. 1. *By the exhortation wherewith we also are exhorted.* the Greeke signifieth also *consolation* &c. and 2 Cor. 10. *But having hope of your faith increasing, to be* &c. where the Greeke may also signifie, *as* or *when* your faith increaseth. Sometime for advantage of the Catholike cause, when the Greeke maketh for us more then the Latin. as, *Seniores,* πρεσβυ-  
 τέρους. *Ut digni habeamini.* ἵνα ἀξιωθῇτε. *Qui effundetur,*

τὸ ἐκχυνόμενον. *Præcepta, παραδόσεις.* & Jo. 21. ποίμανε, *Pasce et rege.* And sometime to shew the false translation of the Heretike. as when Beza saith, *Hoc poculum in meo sanguine qui.* τὸ ποτήριον ἐν τῷ ἐμῷ αἵματι τὸ ἐκχυνόμενον. *Luc. 22.* & *Quē oportet cælo cōtineri.* ὃν δεῖ οὐρανὸν δέχεσθαι, *Act. 3.* Thus we use the Greeke divers waies, & esteeme of it as it is worthie, & take al cōmodities thereof for the better understāding of the Latin, which being a translation, can not alwaies attaine to the ful sense of the principal tonge, as we see in al translations.

The Latin text  
sometime noted  
in the margent.

Item we adde the Latin worde sometime in the margent, when either we can not fully expresse it; (as *Act. 8.* They tooke order for Steven's funeral, *curaverunt Stephanum.* and, Al take not this word, *Non omnes capiunt.*) or when the reader might thinke, it can not be as we translate. as *Luc. 8.* A storme of winde descended into the lake, and *they were filled, & complebantur.* and Jo. 5. when Jesus knew that he had now a long time, *quia iam multum tempus haberet.* meaning, in his infirmitie.

In the beginning of bookes,  
Matthew, Paul,  
&c. not S. Matthew,  
S. Paul,  
&c.

This precise folowing of our Latin text, in neither adding nor diminishing, is the cause why we say not in the title of books, in the first page, S. Matthew, S. Paul: because it is so neither in Greeke nor Latin. though in the toppes of the leaves following, where we may be bolder, we adde S. Matthew, &c. to satisfie the reader. Much unlike to the Protestants our Adversaries, which make no scruple to leave out the name of Paul in the title of the Epistle to the Hebrues, though it be in every Greeke booke which they translate. And their most authorised English Bibles leave out (Catholike) in the title of S. James Epistle and the rest, which were famously knowen in the primitive Church by the name of *Catholicæ Epistolæ.* Euseb. hist. Eccles. li. 2. c. 22.

An other reading  
in the margent.

Item we give the Reader in places of some importance, an other reading in the margent, specially when the Greeke is agreable to the same, as Jo. 4. *transiet de morte ad vitam.* Other Latin copies have, *transiit,* and so it is in the Greeke.

The pointing  
sometime altered.

We binde not our selves to the pointes of any one copie, print, or edition of the Vulgar Latin, in places of no con-

troversie, but folow the pointing most agreeable to the Greeke and to the fathers commentaries. As Col. 1. 10. *Ambulantes dignè Deo, per omnia placentes. Walking worthy of God, in al thinges pleasing.* ἀξίως τοῦ Κυρίου εἰς πᾶσαν ἀπέσκειαν. Eph. 1. 17. We point thus, *Deus Domini nostri Jesu Christi, pater gloriæ.* as in the Greeke and S. Chrysostom, and S. Hierom both in text and commentaries. Which the Catholike reader specially must marke, lest he finde fault, when he seeth our translation disagree in such places from the pointing of his Latin Testament.

We translate sometime the word that is in the Latin The Margent margent, and not that in the text, when by the Greeke reading some- or the fathers we see it is a manifest fault of the writers time preferred heretofore, that mistooke one word for an other. As, *in fine*, not *in fide*. 1 Pet. 3. v. 8. *præsentiam*, not *præscientiam*, 2 Pet. 1. v. 16. Heb. 13. *latuerunt*, not *placuerunt*. before the text.

Thus we have endeoured by al meanes, to satisfie the indifferent reader, and to helpe his understanding every way, both in the text, and by Annotations : and withal to deale most sincerely before God and man, in translating and expounding the most sacred text of the holy Testament. Fare wel good Reader, and if we profit the any whit by our poor paines, let us for Gods sake be partakers of thy devout praiers, & together with humble and contrite hart call upō our Saviour Christ to cease these troubles and stormes of his derest spouse : in the meane time comforting our selves with this saying of S. Augustine : *That Heretikes, when they receive power corporally to afflict the Church, doe exercise her patience : but when they oppugne her onely by their evil doctrine or opinion, then they exercise her wisdom.* De Civit. Dei. li. 18. c. 51.

N. B. The same Preface, with slight differences of spelling, and a few variations in the marginal notes, is given in the editions of 1600, 1621, and 1633. And, with some alterations of the peculiar phraseology, in those of 1738, and 1788 : except that in the latter edition three clauses near the end are omitted.

In this last form it appears again, prefixed to Dr. Troy's *Bible*, 4°. *Dublin*, 1816.



*Alterations in the Preface to the editions 1600, 1633, 1738.*

The second marginal note in p. 26, is slightly enlarged.

Page 263, text, line 8, at the words ‘ next edition,’ the following is inserted :

‘ We have accordingly in this second edition, amended  
‘ al such oversights as have hither to been found. Which  
‘ were neither manie nor great, stil submitting our selves  
‘ and promising as before.’ Ed. 1600 (but left out in Ed. 1633).

The second note in p. 279 is suitably altered.

Instead of notes *Amen—Alleluia—Parasceue—Pasche, Azymes—Neophyte*, pp. 279–281, the Edit. 1633 has the following :

‘ See in the end of this Book after al the Tables, an  
‘ explication of such words as are not familiar to the  
‘ vulgar Reader.’

# A P P E N D I X

## No. II.

### BIBLE 1609. PRELIMINARY ADDRESS.

TO THE RIGHT WELL BELOVED ENGLISH READER GRACE  
AND GLORIE IN JESUS CHRIST EVERLASTING.

At last through Gods goodnes (most dearly beloved) we send you here the greater part of the Old Testament: as long since you received the New; faithfully translated into English. The residue is in hād to be finished: and your desire therof shal not now (God prospering our intention) be long frustrate. As for the impediments, which hitherto have hindered this worke, they al proceded (as manie do know) of one general cause, our poore estate in banishment. Wherin expecting better meanes; greater difficulties rather ensued. Nevertheles you wil hereby the more perceive our fervent good wil, ever to serve you, in that we have brought forth this Tome, in these hardest times, of above fourtie yeares, since this College was most happely begune. Wherefore we nothing doubt, but you our dearest, for whom we have dedicated our lives, wil both pardon the long delay, which we could not wel prevent, and accept now this fruit of our laboures, with like good affection, as we acknowledge them due, and offer the same unto you.

If anie demand, why it is now allowed to have the holie Scriptures in vulgar tongues, which generally is not permitted, but in the three sacred only: for further declaration of this & other like pointes we remite you to the Preface, before the New Testament. Only here, as by an Epitome, we shal repete the summe of al, that is there more largely discussed.

To this first question therefore we answer, that both just reason, & highest authoritie of the Church judge it not absolutely necessarie, nor alwayes convenient, that holie

The cause of  
delay in setting  
forth this  
English Bible.

Why & how it  
is allowed to  
have holie  
Scriptures in  
Vulgar tongues.

Scriptures  
being hard are  
not to be read  
of al.

Manie take  
harne by read-  
ing holie Scrip-  
tures.

Reading of  
Scriptures  
moderated.

Scriptures  
translated into  
divers tongues.

Scriptures should be in vulgar tongues. For being as they are, hard to be understood, even by the lerned, reason doth dictate to reasonable men, that they were not written, nor ordayned to be read indifferently of al men. Experiēce also teacheth, that through ignorance, ioyned often with pride and presumption, manie reading Scriptures have erred grosly, by misunderstanding God's word. Which, though it be most pure in itself, *yet the sense being adulterated is as perillous* (saith Tertullian) *as the stile corrupted*. S. Ambrose observeth; that *where the text is true, the Ariens interpretation hath errors*. S. Augustin also teacheth that *heresies and perverse doctrines entangling soules, and throwing them downe headlong into the depth, do not otherwise spring up, but when good (or true) Scriptures are not well (and truly) understood, and when that which in them is not wel understood, is also rashly and boldly avouched*. For the same cause, S. Jerom utterly disallowed, that al sortes of men & wemen, old & yong, presumed to read and talke of the Scriptures: wheras *no articene no tradsman dare presume to teach anie facultie, which he hath not first lerned*. Seeing therfore that dangers, & hurtes happen in manie, the careful chief Pastores in God's Church have alwaies moderated the reading of holie Scriptures, according to persons, times, and other circumstances; prohibiting some, and permitting some, to have and read them in their mother tongue. So S. Chrysostom trāslated the Psalmes & some other partes of holie Scriptures for the Armenians, when he was there in banishment. The Slavonians and Gothes say they have the Bible in their languages. It was translated into Italian by an Archbishop of Genua. Into French in the time of king Charles the first: especially because the Waldensian heretikes had corruptly translated it, to maintaine their errors. We had some partes in English translated by Venerable Bede: as Malmesburie witnesseth. And Thomas Arundel Archbishop of Canterburie in a Councel holden at Oxford, straietly ordayned, that no heretical translation set forth by Wicliffe, and his complices, nor anie other vulgar Edition should be suffered, til it were approved by the Ordinarie of the Diocese; alleaging S. Jerom's judgement of the difficultie & danger in



translating holie Scriptures out of one tongue into an other. And therefore it must nedes be much more dangerous, when ignorant people read also corrupted translations. Now since Luther and his folowers have pretended, that the Catholique Romane faith and doctrine should be contrarie to Gods written word, & that the Scriptures were not suffered in vulgar languages, lest the people should see the truth, & withal these new maisters corruptly turning the Scriptures into divers tongues, as might best serve their owne opinions: against this false suggestion and practise, Catholique Pastores have, for one especial remedie, set forth true and sincere translations in most languages of the Latin Church. But so, that people must read them with license of their spiritual superior, as in former times they were in like sort limited. Such also of the Laitie, yea and of the meaner lerned Clergie, as were permitted to reade holie Scriptures, did not presume to interpret hard places, nor high Mysteries, much lesse to dispute and contend; but leaving the discussion therof to the more lerned, searched rather, and noted the godlie and imitable examples of good life, and so lerned more humilitie, obedience, hatred of sinne, feare of God, zeale of Religion, and other vertues. And thus holie Scriptures may be rightly used in anie tongue, *to teach, to argue, to correcte, to instruct in justice, that the man of God may be perfect, and* (as S. Paul addeth) *instructed to everie good worke*, when men labour rather to be *doers of God's wil & word, then readers or hearers only, deceiving themselves.*

But here an other question may be proposed: Why we translate the Latin text, rather than the Hebrew, or Greke, which Protestants preferre, as the fountaine tongues wherin holie Scriptures were first written? To this we answer, that if in dede those first pure Editions were now extant, or if such as be extant were more pure then the Latin, we would also preferre such fountaines before the rivers, in whatsoever they should be found to disagree. But the ancient best lerned Fathers & Doctors of the Church do much complaine, and testifie to us that both the Hebrew and Greke Editions are fouly corrupted by Jewes and Heretikes, since the Latin was truly translated

A calumnious suggestion of Lutherans.

Why we translate the old Latin text.

More pure then the Hebrew or Greke now extant.

out of them whiles they were more pure. And that the same Latin hath bene farre better conserved from corruptions. So that the old Vulgate Latin Edition hath bene preferred, and used for most authentical above a thousand and three hundered yeares. For by this verie terme S. Jerom calleth that Version *the vulgate or common*, which he conferred with the Hebrew of the Old Testament and with the Greke of the New: which he also purged from faultes committed by writers, rather amending then translating it. Though in regard of this amending, S. Gregorie calleth it *the new versio of S. Jerom*: who nevertheles in an other place calleth the self same *the old Latin Edition*, judging it most worthy to be folowed. S. Augustin calleth it the *Italian*. S. Isidorus witnesseth that *S. Jerom's version* was received and *approved by al Christian Churches*. Sophronius also a most lerned man, seing S. Jerom's Edition so much esteemed, not only of the Latines, but also of the Grecians, turned the Psalter & Prophetes, out of the same Latin into Greke. Of latter times what shal we nede to recite other most lerned men? S. Bede, S. Anselme, S. Bernard, S. Thomas, S. Bonaventure, & the rest? who al uniformly allege this only text as authentical. In so much that al other Latin Editions, which S. Jerom saith were in his time almost innumerable, are as it were fallen out of al Divines handes, and growne out of credite and use. If moreover we consider S. Jerom's lerning, pietie, diligence, and sinceritie, together with the commodities he had of best copies, in al languages then extant, and of other lerned men, with whom he conferred: and if we so cōpare the same with the best meanes that hath bene since, surely no man of indifferent judgement wil match anie other Edition with S. Jerom's: but easely acknowledge with the whole Church God's particular providēce in this great Doctor, as wel for expounding, as most especialy for the true text and Edition of Holie Scriptures. Neither do we flee unto this old Latin text, for more advantage. For besides that it is free from partialitie, as being most ancient of al Latin copies, and long before the particular Controversies of these dayes beganne; the Hebrew also, & the Greke when they are truly translated, yea and

His Edition free  
from partialitie.

Erasmus his Latin, in sundrie places, prove more plainly the Catholique Romaine doctrine, then this which we relie upon. So that Beza and his folowers take also exception against the Greke, when Catholiques allege it against them. Yea the same Beza preferreth the old Latin version before al others, & freely testifieth, that the old Interpreter translated religiously. What then do our countrymen, that refuse this Latin, but deprive themselves of the best, and yet al this while, have set forth none, that is allowed by al Protestantes, for good or sufficient.

Preferred before  
all other Edi-  
tions by Beza.

How wel this is donne the lerned may judge, when by mature conference, they shal have made trial therof. And if anie thing be mistaken, we wil (as stil we promise) gladly correct it. Those that trāslated it about thirtie yeares since, were wel known to the world, to have bene excellent in the tongues, sincere men, and great Divines. Only one thing we have done touching the text, wherof we are especially to geve notice. That whereas heretofore in the best Latin Editions, there remained manie places differing in wordes, some also in sense, as in long processe of time, the writers erred in their copies; now lately by the care & diligence of the Church, those divers readings were maturely and judiciously examined and conferred with sundrie the best written and printed bookes, & so resolved upon, that al which before were leift in the margent, are either restored into the text, or els omitted; so that now none such remaine in the margent. For which cause, we have again conferred this English translation, and conformed it to the most perfect Latin Edition. Where yet by the way we must geve the vulgar reader to understand, that very few or none of the former varieties touched Controversies of this time; so that this Recognition is no way suspicious of partialitie, but is merely donne for the more secure conservation of the true text; and more ease, and satisfaction of such, as otherwise should have remained more doubtful.

None yet in  
England al-  
lowed for suf-  
ficient.

What is done in  
this Edition.

Preface before  
the New Test.

Divers read-  
inges resolved  
upon, & none  
leift in the  
margent.

They touched  
not present  
controversies.

Now for the strictnes observed in translating some wordes, or rather the not translating of some, which is in more danger to be disliked, we doubt not but the discrete lerned reader deeply weighing and considering the im-

Why some  
wordes are not  
translated into  
Vulgar English



portance of sacred wordes, and how easely the translatour may misse the sense of the Holie Ghost, wil hold that which is here donne for reasonable and necessarie.

Some Hebrew  
wordes not  
translated into  
Latin nor  
Greke.

More author-  
itie in sacred  
tongues.

We have also the example of the Latin, and Greke, where some wordes are not translated, but left in Hebrew, as they were first spoken & written; which seeing they could not or were not convenient to be translated into Latin or Greke, how much lesse could they, or was it reason to turn them into English? S. Augustin also yeldeth a reason, exemplifying in the words *Amen* and *Alleluia* for the more sacred authoritie therof: which doubtles is the cause why some *names of solemne Feastes*, Sacrifices, & other holie thinges are reserved in sacred tongues, Hebrew, Greke, or Latin.

Some wordes  
can not be  
turned into  
English.  
Protestantes  
leave some  
wordes un-  
translated.

Againe for necessitie, English not having a name, or sufficient terme, we either kepe the word as we find it, or only turne it to our English termination, because it would otherwise require manie wordes in English, to signifie one word of an other tongue. In which cases, we commonly put the explication in the margent. Briefly, our Apologie is easie against English Protestantes; because they also reserve some wordes in the original tongues, not translated into English; as *Sabbath*, *Ephod*, *Pentecost*, *Proselyte*, and some others. The sense wherof is in dede as soone lerned, as if they were turned so nere as is possible into English. And why then may we not say *Prepuce*, *Phase* or *Pasch*, *Azimes*, *Breades of Proposition*, *Holocaust*, and the like? rather than as Protestantes translate them, *Foreskinne*, *Passeover*, *The feast of sweete breades*, *Shewbreades*, *Burnt offerings*, &c. By which termes, whether they be truly translated into English or no, we wil passe over. Sure it is an Englishman is stil to seke, what they meane, as if they remained in Hebrew or Greke. It more importeth, that nothing be wittingly and falsly translated, for advantage of doctrine in matter of faith. Wherein as we dare boldly avouch the sinceritie of this Translation, and that nothing is here either untruly, or obscurely donne of purpose, in favour of Catholique Romane Religion, so we can not but complaine, and chalenge English Protestantes, for corrupting the text, cōtrarie to the Hebrew, & Greke,

Corruptions in  
Protestantes

which they professe to translate, for the more shew, and mainteyning of their peculiar opinions against Catholiques. as is proved in the *Discoverie of manifold corruptiōs*. For example we shal put the reader in memorie of one or two, Gen. 4. v. 7. whereas (God speaking to Cain) the Hebrew wordes in Grammatical construction may be translated either thus; *Unto thee also perteyneth the lust THEROF, & thou shalt have dominion over IT*: or thus; *Also unto thee HIS desire shal be subject, & thou shalt rule over HIM*: though the coherēce of the text requireth the former, & in the Bibles printed 1552 and 1577, Protestantes did so translate it: yet in the yeare 1579 and 1603 they translate it the other way, rather saying, that Abel was subject to Cain, and that Cain by Gods ordinance had dominion over his brother Abel, than that concupiscence or lust of sinne is subject to man's wil, or that man hath powre of free wil, to resist (by God's grace) tentation of sinne. But as we heare in a new Edition (which we have not yet sene) they trāslate it almost as in the first. In like sorte Gen. 14. v. 18. The Hebrew particle *VAU*, which S. Jerom, and al Antiquitie translated *ENIM* (FOR), Protestants wil by no meanes admitte it, because (besides other argumentes) we prove therby Melchisedech's Sacrifice. And yet themselves translate the same, as S. Jerom doth, *Gen. 20. v. 3.* saying, *FOR she is a man's wife, &c.* Againe, *Gen. 31. v. 19.* the English Bibles 1552 and 1577 translate *Theraphim* IMAGES. Which the edition of 1603 correcting, translateth *IDOL*ES. And the marginal Annotation wel proveth, that it ought to be so translated.

With this then we wil conclude most deare (we speake to you al, that understand our tongue, whether you be of contrarie opinions in faith, or of mundane feare participate with an other Congregation, or professe with us the same Catholique Religion) to you al we present this worke: dayly beseching God Almighty, the Divine Wisdom, Eternal Goodnes, to create, illuminate, and replenish your spirites, with his Grace, that you may attaine eternal glorie, everie one in his measure, in those manie Mansions, prepared and promised by our Saviour in his Father's house. Not only to those which first received, & folowed

translations of  
Holie Scrip-  
tures.

Of purpose  
against Catho-  
lique doctrine.

Against Mel-  
chisedech's  
Sacrifice.

And against  
holie Images.

This edition  
dedicated to al  
that understand  
English.

Christ redeemed  
all, but all are  
not saved.

True faith first  
necessarie.

The twelve  
Apostles were  
first Reapers,  
before they  
were Sowers.  
S. Paul at first  
a Sower, or Se-  
minarie Apo-  
stle.

Pastoral cures  
and Apostolical  
missions.

New doctrine  
is falsely called  
the Gospel.

The seduced

his Divine doctrine, but to all that should afterwarde believe in him, & keepe the same precepts. For there is one God, one also Mediatour of God and men; Man Christ Jesus. Who gave himself a Redemption for all. Whereby appeareth his wil, that all should be saved. Why then are all not saved? The Apostle addeth, that they must first come to the knowlege of the truth. Because without faith it is impossible to please God.

This groundworke therefore of our creation in Christ by true faith, S. Paul labored most seriously by word and writing, to establish in the hartes of all men. In this he confirmed the Romanes by his Epistle, comending their faith, as already received, and renowned in the whole world. He preached the same faith to manie nations. Amongst others, to the lerned Athenians. Where it seemed to some, as absurde as strange; in so much that they scornfully called him a *worde-sower*, and Preacher of new gods. But S. Augustin alloweth the terme for good, which was reprochfully spoken of the ignorant. And so distinguishing between *reapers* and *sowers* in God's Church, he teacheth, that whereas the other Apostles reaped in the Jewes, that which their Patriarches and Prophetes had sowne; S. Paul sowed the seede of Christian Religion in the Gentiles. And so in respect of the Israelites, to whom they were first sent, calleth the other Apostles *Messores*, *reapers*, and S. Paul being specially sent to the Gentiles, *Seminatorem*, a *Sower*, or *Seminarie Apostle*. Which two sortes of Gods workmen are stil in the Church, with distinct offices of Pastoral cures, and Apostolical missions; the one for perpetual government of Catholique countries; the other for conversion of such, as either have not received Christian Religion, or are relapsed. As at this time in our country, for the divers sortes of pretended religions, these divers spiritual workes are necessary to teache and feede all Britan people. Because some in error of opinions preach an other Gospel, whereas in veritie there is no other Gospel. They preach in dede new doctrines, which can not save. Others folow them beleving falshood. But *when the blinde leade the blinde* (not the one only, but) *both fal into the ditch*. Others conforme themselves, in ex-



ternal shew, fearing them that can punish, and kil the bodie. But our Lord *wil bring such as decline unto* (unjust) obligations, *with them that worke iniquitie*. The Reliques and final flock of Catholiques in our country, have great sadnes and sorow of hart; not so much for our own affliction, for that is comfortable, but for you our brethren and kinsemen in flesh and blood. Wishing with our own temporal damage whatsoever, your salvation. Now is the acceptable time, now are the dayes of salvation, the time of Grace by Christ, whose daies manie Kinges and Prophetes desired to see: they saw them (*in spirite*) and rejoiced. But we are made partakers of Christ, and his Mysteries, so that our selves neglect not his heavenly riches: if we receive and kepe the beginning of his substance, firme unto the end; that is, the true Catholique faith; building theron good workes by his grace, without which we can not thinke a good thought, by which we can do al thinges necessarie to salvation. But if we hold not fast this ground, al the building fayleth. Or if, confessing to know God in wordes, we denie him in deedes; committing workes of darknes; or omitting workes of mercie, when we may do them to our distressed neighbours; brifly if we have not charitie, the forme and perfection of al vertues, al is lost, and nothing worth. But if we builde upon firme grounde, gold, silver, and precious stones, such building shal abide, and make our vocation sure by good workes. as S. Peter speaketh. These (saith S. Paul) are the heyres of God, coheyres of Christ. Neither is the number of Christ's blessed children couēted, as of the Jewes, an hundred fourtie four thousand; of everie tribe of Israel twelve thousand signed: but a most great multitude of Catholique Christians which no man can number, of al nations, and tribes, and peoples, and tongues, standing before the throne of the lambe, clothed in white robes, and palmes (of triumph) in their handes: having overcome tentations in the vertuous race of good life. Much more those which also indure persecution for the truthes sake, shal receive most copious great rewardes in heaven. For albeit the passions of this time (*in themselves*) are not condigne to the glorie to come that shal be reveled in us: yet our

and externally  
conformable are  
punished with  
the authors of  
iniquitie.

Grace in the  
New Testament  
more abundant  
then in the old.

Both wicked  
workes and  
omission of  
good workes  
are damnable.

Innumerable  
saved by Christ.

They are more  
happie that  
suffer persecu-  
tion for the  
truth.

Worthie, or

comparable  
in dignitie.

English Catho-  
liques most  
happie in this  
age.

The due praise  
of Martyres,  
and other glo-  
rious Sainctes,  
excedeth mortal  
tongues.

Patience neces-  
sarie to the end  
of man's life.

Persecution  
profitable.

tribulation, which presently is momentarie, and light, worketh (*through grace*) above measure exceedingly an eternal weight of glorie.—What shal we therfore meditate of the especial prerogative of English Catholiques at this time? For to you it is geven for Christ, not only that you beleve in him, but also that you suffer for him. A litle now, if you must be made pensive in divers tentations, that the probation of your faith, much more precious than gold, which is proved by the fire, may be found unto praise, and glorie, and honour, in the revelation of Jesus Christ. Manie of you have susteyned the spoile of your goodes with joy, knowing that you have a better and a permanent substance. Others have benne deprived of your children, fathers, mothers, brothers, sisters, and nerest frendes, in readie resolution also, some with sentence of death, to lose your own lives. Others have had trial of reproches, mockeries, and stripes. Others of bandes, prisons, and banishments. The innumerable renowned late English Martyres & Confessors, whose happie soules for confessing true faith before men, are now most glorious in heaven, we passe here with silence; because their due praise, requiring longer discourse, yea rather Angels then English tongues, farre surpasseth the reach of our conceiptes. And so we leave it to your devout meditation. They now secure for themselves and solicitous for us their dearest clientes, incessantly (we are wel assured) intercede before Christs Divine Maiestie, for our happie consummation, with the conversion of our whole countrie.

To you therfore (dearest frendes mortal) we direct this speach; admonishing ourselves & you, in the Apostles wordes, that for so much as we have not yet resisted tentations to (last) bloud (and death itself) patience is stil necessarie for us, that doing the wil of God, we may receive the promise. So we repine not in tribulation, but ever love them that hate us, pittying their case, and rejoicing in our owne. For neither can we see during this life, how much good they do us; nor know how manie of them shal be (as we hartely desire they al may be) saved: our Lord and Saviour having paide the same price by his death, for them and for us. Love al therfore, pray for al.

Do not lose your confidence, which hath a greate remuneration. For yet a litle, and a very litle while, he that is to come, wil come, and he wil not slacke. Now the just liveth by faith, beleeving with hart to justice, and confessing with mouth to salvation. But he that withdraweth himself shal not please Christ's soule. Attend to your salvation, dearest councitmen. You that are farre off, draw nere, put on Christ. And you that are within Christ's fold, kepe your standing, persevere in him to the end. His grace dwel and remaine in you, that glorious crownes may be geven you. AMEN.

Confession of  
faith before  
men necessarie  
to salvation.

From the English College in Doway, the Octaves of  
AL SAINCTES. 1609.

*The God of patience and comfort geve you to be of one mind, one towards an other in JESUS Christ; that of one mind, with one mouth you may glorifie God.*



# APPENDIX

## No. III.

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### DR. NARY'S TESTAMENT, 1718.

#### THE PREFACE.

SINCE the *Latin Vulgat* has been declared authentick by the Council of *Trent*, and that the same has been by order of *Sixtus V.* and *Clement VIII.* corrected and amended of the faults and imperfections crept into it in process of time, thro' the neglect of transcribers, it is not to be expected that I should translate the New Testament, which is design'd for the use of the people, from the *Greek*, or from any other *Latin* copy than that of the said *Vulgat*: because, it is fit the people should understand the Scripture, as it is read in the Catholick church, and as they hear it in the publick service, and at their private devotions.

I am not insensible of my insufficiency for so great an undertaking, nor of the many censures and reprehensions to which my weakness shall render my work obnoxious. I have always before my eyes the answer which the learned *Genebrard* made to *Henry III.* of *France*, who being desirous to have a good *French* translation of the Bible, asked *Genebrard*, how much time would the finishing of such a work take up, and what would be the expence thereof? This great man, who had thoroughly understood the matter, and was very well apprized of the difficulty of such an undertaking, answered, *That it would take up thirty years; that there should be thirty Divines well read in the Oriental languages employed in the work, that no less than two hundred thousand crowns would defray the charges, and that after all he would not promise his Majesty that the work should be free from all manner of imperfections.*

However, considering that many other private Divines have gone before me, and succeeded so well as to get the publick applause and approbation of Universities and learned men; having attained to a competent knowledge of the Oriental languages, and making this my chief study these many years past, I thought I might venture, at least by way of essay, upon this work; especially consider-

ing on the one hand the great need my countrymen have thereof; and on the other, that no fault or imperfection in any vulgar translation of the Scriptures ought in reason to prejudice the faith or manners of men of sense: because the *Latin Vulgat*, the universal tradition of the Catholick Church, and the authority of the same are the standard of our faith, and not any vulgar translation of the Scripture which is but of private authority.

We have no Catholick translation of the Scripture in the English tongue, but the *Doway Bible*, and the *Rhemish Testament*, which have been done now more than an hundred years since: the language whereof is so old, the words in many places so obsolete, the orthography so bad, and the translation so very literal, that in a number of places it is unintelligible, and all over so grating to the ears of such as are accustomed to speak, in a manner, another language, that most people will not be at the pains of reading them. Besides, they are so bulky, that they cannot conveniently be carried about for publick devotion; and so scarce and dear, that the generality of people neither have, nor can procure them for their private use.

To supply all these defects, I have endeavoured to make this New Testament speak the *English* tongue now used, as near as the many Hebraisms wherewith it abounds, and which (in my opinion) ought never to be altered where they can be rendered so as to be intelligible, would allow. I have taken all the care imaginable to keep as close to the letter as the *English* will permit; and where the *Latin* phrase would prove unintelligible in the *English*, and that a word, or two or more, must be added to make the sense clear, I took this precaution: if the word or words to be added are evidently implied, tho' not expressed in the *Latin* according to the grammatical construction, which every good translator ought to have always before his eyes, I put the same in the Text, in *Italick* characters: but where they are not so evidently and plainly implied, and yet do seem to be wanting to make the sense full and plain, I put the word or words in the margin, with a mark of reference, and the word *supple*, or *supply*, before them.

There are certain words in the Scripture, which use and custom have in a manner consecrated, as *Sabbath*, *Rabbi*, *Baptize*, *Scandalize*, *Synagogue*, &c. These I have everywhere retained, tho' they are neither *Latin* nor *English*, but *Hebrew* and *Greek*: because they are as well understood, even by men of the meanest capacity, as if they had been *English*.

I was always of opinion, that it was morally impossible to succeed in translating the New Testament into any vulgar language out of the *Latin*, without being read in the *Hebrew* and in the *Greek*; by reason of an infinite (as I may say) number of phrases that are ambiguous, and may be construed in a double sense in the *Latin*, which yet are limited and only determined to one sense in the *Greek*, and according to the *Hebrew* idiom can have no other: but I am now convinced by experience, that it is not enough to understand the *Greek* of prophane authors, but that one must withal be thoroughly acquainted with the *Helenist*, or the *Greek* of the Synagogue: for this is the language into which the Law of Moses and the Prophets were translated (as is commonly believed) by the *Septuagint*: and these Doctors, being Jews, gave the *Greek* the very turn and genius of the Hebrew phrases and particles; so as to make them signify very often quite another thing than what they generally do in prophane authors. Now the Apostles, being Jews also, and being acquainted only with the turn and genius of the *Hebrew*, and this *Greek* of the Synagogue, wrote in the stile of the *Septuagint*, and gave the same turn to the *Greek* in the New Testament, as the *Septuagint* had given to it in the Old. Hence proceed a great many ambiguities and obscurities in the phrases and particles of the *Latin Vulgat*, which cannot be understood or determined, but by having recourse to the *Greek* of the Synagogue: so that it is absolutely necessary for a translator to be well read therein.

Besides, there are several particles in the *Greek*, that are expletive, and serve only for ornament and sound, but signify nothing in any vulgar language,—on the contrary would be a great defect in them should they be expressed. Now the *Latin Vulgat* has retained a great many of these, which if literally translated would rather spoil than mend the sense. And that the *Hebrew* being written in a very concise laconick stile, expressing things by halves, and being very barren in particles and prepositions, the *Septuagint*, following the same method, wrote in a like concise and consequently obscure stile: especially as to the rendering of the *Hebrew* particles and prepositions, where they were forced very often to render one and the same *Hebrew* particle by several particles which have different significations in the *Greek*, as they conceived the *Hebrew* particle ought to signify in such a place: so that when there is any obscurity (as it often happens) or absurdity, or ambiguity, or receding from the analogy of the Faith, arising from



the translating of such sentences, or of such particles, according to their usual signification; one must have recourse to the *Hebrew*, to see what the meaning of such sentences and particles and prepositions must be, in that or the like place, and render them accordingly in vulgar language, tho' they should happen to signify otherwise upon another occasion in the *Greek* or *Latin*: and yet I maintain, that this is not receding from a literal translation. For a literal translation of the Scripture does not consist in giving the sense or meaning of the words in general, but as they are in the Text in Scripture phrase. Now the *Latin* being taken from the *Greek*, and the *Greek* from the *Hebrew*, it is certain the *Latin* sentences, and particles, and prepositions, can have no other literal sense in the Text, than that which the *Hebrew* has in the same, or in the like Texts. It will be requisite to give some examples of all these things.

In the first chapter of *St Matthew*, verse the 20<sup>th</sup>, we read in the *Vulgat*, *Quod enim in ea natum est*. The translators of the *Rhemish* Testament have rendered this Text thus: *For that which is born in her*. The Doctors of *Loven*, in their translation of the New Testament, have rendered it after the same manner in *French*: *car ce qui est né en elle*: and so have of late *Monsieur Hurè* and some other *French* translators. Now it is evident, that the word *natum* in that place does not signify *born*: for to be born is to come from the mother's womb: but it is plain by the whole context, that Christ was not then come from his mother's womb, when the Angel spoke those words to Joseph; and that he only intended to dissuade him from putting away his spouse the Virgin *Mary*, upon her appearing to be with child, by declaring unto him, that she conceived not by man, but by the Holy Ghost.

Now what gave occasion to these gentlemen's mistake is, that they did not reflect that the participle *natum* is equivocal or ambiguous. It comes from the verb *nascor*; which, when taken actively or neutrally, signifies to *spring*, to rise, to budd, as well as when taken passively, to *be born*. And had they but cast their eyes upon the participle γεννηθέν in the *Greek* of the same text, they might easily see that the meaning of that word on this occasion is *begotten* or *conceived*; and consequently that the participle *natum* in the *Latin* ought to be rendered by either of these words.

The like ambiguity is to be met with, *Luke* ii. verse 4. where we read in the *Vulgat*: *Quod superest date eleemosynam*: *Give alms of what remains*: whence some Divines have concluded, that no man

is obliged by the precept of Charity to give the poor, but only what is over and above all his own wants, which every one will be apt to believe his own fortune scant enough to supply. But if we look into the *Greek* τὰ ἔνοντα, we shall find the ambiguity taken away, and the sense of the text to be, *Give alms of what you have*.

It were endless to bring examples of the expletive Particles and Prepositions in the Greek and Latin; which, had they been rendered literally according to their usual and ordinary signification, would quite spoil the sense and sound in vulgar languages. The particle δὲ in *Greek*, and *autem* in *Latin*, which in its usual acceptation signifies *but* in *English*, is read about forty times in the first chapter of St *Matthew*, both in the *Greek* and in the *Latin*. Were this particle rendered in *English* by the particle *but*, so many times, or even but twice or thrice, how grating to the ear, and how contrary to the genius of that tongue would it appear? Hence it is, that the most learned translators of the *French* Bibles have rendered the Text of that chapter, as if no such particle had been in the *Greek* or *Latin*. And in my opinion, they did well: for in reality it has no manner of idea in all those places of that chapter, but is put for grace and ornament's sake. However, I have in the said chapter (that I might not seem to omit the least Iota without reason) rendered it by the particle *and*, as often as it occurs; and in other places of the New Testament sometimes by the particle *but*; sometimes by the particles *now*, *then*, *and*, *whereupon*, &c. as I judged these to be most agreeable to the genius of the *English* tongue, and most proper for connecting sentences and periods together. I have also observed this method in regard of many other particles; but still so as not to recede from the literal sense of the Text.

There is more difficulty in the right understanding of the Prepositions in the Scripture. And the reason (in my opinion) is, that these prepositions both in the *Greek* and *Latin* being taken from the *Hebrew* prepositions, which are but very few in number, and whereof one very often answers to three or four of the *Greek* and *Latin* prepositions, which yet have different significations, gave the interpreters of the Scripture very often occasion of confounding them together, and putting one for another, as may appear by many instances which might be brought to prove the same: but to avoid being tedious, I shall only instance in one example.

We read in the Vulgat of St. *Paul* to the Romans, chapt. 9. 3. *Optabam enim ego ipse Anathema esse à Christo pro fratribus meis*.

The Preposition *à* in this phrase was taken from the *Greek* preposition *ἀπὸ*, which signifies in the usual acceptation, *from*, as does also the Latin preposition *à*: and the Greek *ἀπὸ* was taken from the *Hebrew* preposition *min*: and it is no less evident by several other texts of the same kind, and by the very nature of the thing itself, that the *Hebrew min* here signifies *for*, and not *from*. For to what end should *St. Paul* wish that he himself were an Anathema, or accursed from Christ, for his brethren? What would it avail his brethren, that he should be accursed from Christ? That *Moses* indeed should desire God to forgive the *Israelites* their great and heinous sin, or to blot his name out of the book which he had written, shews his great love for his brethren, and how ready he was to part with the temporal blessings he expected from God, on condition that his brethren might be saved: but that *St. Paul* should wish himself to be accursed from Christ for his brethren, without any such condition, or any prospect of doing them good, as in such case it could not be expected he should, is hard to be digested, and not easily to be believed of any man, much less of *St. Paul*, who knew full well what it was to be accursed from Christ. Now in translating the preposition *ἀπὸ* and *à*, by the particle *for*, *St. Paul's* Christian love for his brethren is sufficiently shown, and his zeal for their salvation; but withal a zeal accompanied with knowledge: *I could wish that I my self were accursed for Christ, for the sake of my brethren*: that is, I could wish I were an Anathema, an accursed thing, or that I were hang'd on a tree or gibbet, as it is written; *cursed be every one that hangeth on a tree: For Christ*, that is, for the faith of *Christ*: *for the sake of my brethren*; that is, that my brethren may see my zeal for, and steadfastness in that Faith, and by that means be moved to think well of the same.

But it is high time I speak a word or two concerning my Annotations and Notes, and so conclude.

My design is to make this work of as little bulk as possibly I can, that it may be easily carried about in the pocket for publick and private devotion. For this end, I have inserted nothing therein but what I judged to be very useful. I have left out the summaries or arguments of all the chapters, except those of the four Gospels. These I judged necessary to be inserted, because the Gospels being an historical account of the birth, life, doctrine, miracles, death, resurrection, and ascension of our *Lord Jesus Christ*; to give the sum of each chapter in the front is both useful



and agreeable, and withal helps very much the memory: but the rest I omitted, partly to be brief, and partly because I did not judge them to be very useful. As to my Annotations, I have been pretty large upon the Gospel of St. *Matthew*; but to make amends, I have not made any upon most of the chapters of St. *Mark* and St. *Luke*, nor upon any chapter of St. *John's* Gospel, being content to make only short marginal notes upon them, and to refer the reader to the Annotations upon St. *Matthew* as often as any difficult passage occurs in them, that had been before considered in the said Gospel.

My design in my Annotations and Marginal notes upon the Gospels, and upon the rest of the New Testament, is to reconcile some apparent contradictions in the Gospels; and to illustrate the literal sense of the Text. And forasmuch as the *Greek* in some places makes a clearer sense than the *Latin*, I have now and then put the rendering from the *Greek* Text in the margin, with the letters *Gr.* before it, to denote that the *Greek* reads so. As to moral or mystical Reflections<sup>c</sup>, I have industriously omitted to make any; because the work would swell to too great a bulk. In a word, my chief aim is to encourage my countrymen to read and to meditate upon the Will and Testament of their heavenly Lord and Master; by giving it to them in a stile and dress less obscure and somewhat more engaging than it has been many years past. And that it may be the more useful to them, I have annexed a Table to the end of the work, by looking into which they shall find in what chapter and verse of the *Scripture* the beginning and end of every Gospel and Epistle that is read in the *Mass* every Sunday and great holyday all the year over are to be found; that they may read the same to themselves, while the priest reads them at *Mass*.

<sup>c</sup> Perhaps the Author alluded to the 'Moral Reflections' of P. Quesnel upon the Gospels, which had already ap-

peared in English, but which had recently been severely handled by Pope Clement XI. in the bull 'Unigenitus.'

## A P P E N D I X

### No. IV.

NEW TESTAMENT, BY DR. WITHAM, 1730.

#### PREFACE, OR 'ADDRESS TO THE READER.'

A translation of the new Testament into English from the *ancient* Latin-version, was made by some Catholic-Divines in the University of Douay a hundred and fifty years ago, and published by them at Rheims an. 1582. By the date that Translation was before the amendments and corrections, made under Sixtus V. and Clement VIII. to reduce the Latin-Vulgat to its former purity. Yet the differences betwixt that Douay-Translation, and the present Latin-Vulgat, are so few and inconsiderable, that they must have follow'd a very correct Latin-Edition.

The authors of that translation are to be commended for their endeavours to give us a true and *literal translation*, not a *Paraphrase* (as most of the French translations seem to be.) This liberty of a Paraphrase, would indeed have render'd this laborious work much easier, but less exact, and with no small danger of mistaking and misrepresenting the true sense of the word of God. In this I have endeavour'd to follow them.

They follow'd with a nice exactness the Latin text, which they undertook to translate, at the same time always consulting, and comparing it with the Greek, as every accurate translator must do, not to mistake the true sense of the Latin-text. They perhaps follow'd too scrupulously the Latin, even as to the placing of the words; but what makes that Edition seem so obscure at present, and scarce intelligible, is, the difference of the English tongue, as it was spoken at that time, and as it is now chang'd and refin'd: so that many words and expressions, both in the Translation and Annotations, by length of time, are become obsolete, and no longer in use.

It must needs be own'd that many places in the Holy Scriptures are obscure, and hard to be understood, *δυσνόητα*, says S. Peter 2 Ep. c. 3. v. 16. They must be obscure in a literal translation, as

they are in the Original. These places, as S. Peter there tells us, the unlearned, by their own false interpretations, turn, and *wrest, as they do other Scriptures, to their own perdition*. Nor yet is it lawful, even to prevent such fatal mistakes, to make any alterations or additions, that are not contain'd in the literal sense of the text. If the reader in this Edition find sometimes a word or two in a different character, it is meerly because, tho' they are not express'd in the very *letter* of the text, yet they seem'd necessary, to represent to the reader the true and literal sense and construction of such places, and so cannot be looked upon as any alteration or addition.

I am by no means for changing that simplicity of style, and that plain manner of relating and expressing these Divine Truths, in which the sacred writers, inspired by the Holy Ghost, have delivered to us the Oracles of the word of God. I am of the opinion of Mons. Godeau, the learned Bishop of Vence, who would not in his paraphrase, change *thou* into *you*, even when the words were address'd to God himself. He says, that to speak to God by *thou* and *thee*, is to pay greater honour and veneration to the Grandeur and Majesty of God. And yet it is certain, they sound more awkwardly in the French language, than in English: for hitherto, both Catholicks and Protestants, have us'd them in their English Scriptures and prayer-books, tho' the French not so frequently: we have also another reason for retaining them in the Scripture: for the change of *thou* into *you* would very often make the sentence of a doubtful signification, as I could shew by many Examples.

I have also retain'd such phrases, and ways of speaking, which may be call'd either *Hebraisms*, or *Grecisms*, as taken from the *Idioms* of those languages; but yet may be well enough understood in English. Nor did I think it necessary to change many words and expressions, which, tho' coming from Hebrew and Greek derivations, are sufficiently understood by a long Ecclesiastical use and custom, at least by those, who are acquainted with the style of the sacred writers.

But notwithstanding the obscurity in the Holy Scriptures, and the simplicity and plainness of the style and Phraseology, these sacred pen-men are falsely accused of *Barbarisms*, and *Solecisms* in many places in the Greek. And tho' they have sometimes neglected the ordinary rules of Grammar (which the Latin Interpreter has also done) yet in them we may discover, not only more sublime thoughts, but even a true, natural, and solid eloquence, far surpassing the



studied and artificial Rhetorick of the most celebrated profane Classics. Of this see the judicious Critick, and eloquent Dr. Blackwall in his book entitled, *The sacred Classics defended*, &c. an. 1728.

I know English Protestants are apt to blame us for translating from the Latin-Vulgat, rather than from the Greek. Is not the Greek, say they, the *fountain*? Were not the *Originals* of all, or almost all the New Testament, written in Greek? They were so. But then we desire first to know where they, or we, may find this greek fountain pure, clear, and unmixed, as it was at the beginning? where we may be able to meet with these Originals, or *αὐτόγραφα*, written by those divinely inspired Authors? it is certain they are not now extant, nor have been seen or heard of for many ages.

But they'l tell us, tho' the Originals be lost, we may meet with many copies, and Greek manuscripts, some of them perhaps written a thousand years ago, as the most learned criticks conjecture. We must desire of them secondly to know, whether any one of these Manuscript copies agree in all, or almost all places, one with another, or with the Greek Testaments printed from them, and from which the Protestants have made their translations into vulgar tongues? It is evident to a demonstration, that no such authentick MSS. can be found.

The immense labours, and almost incredible pains, which many Protestants, as well as divers Catholicks, have taken, for two hundred years, to turn over, read, and compare, the best and most ancient MSS. in all the most famous Libraries in the world, have made it evident to all mankind, in how many thousand places they differ one from another.

The Greek edition of the New Testament, printed at Oxford è Theatro Sheldoniano, an. 1675, has given us out of divers MSS. about twelve or thirteen thousand *different readings*, as they have been number'd by a Protestant author<sup>a</sup>, G. D. T. who published a neat edition of the New Testament at Amsterdam, ex Officinâ Westenianâ, an. 1711. And when in his prologom: he gives us an account of the indefatigable labours of the learned Dr Mills, he

<sup>a</sup> Ne posset ingens ista farrago præjudicare atque obesse Testamento.— Pontificii ubique corruptos esse fontes clamant. Sociniani Christum & Spiritum Sanctum ex novo Testamento erasum & eliminatum vellent. Athei &

irrisores totum deletum desiderant, quique cuncti ex tanta multitudine lectionum contra sacratissimum codicem argumenta mutuari possunt, & sæpiùs mutuati sunt, & adhuc mutantur. [In the preface, p. 26.]

tells us, that out of about 120 MSS. he publish'd an. 1707 above thirty thousand different readings: and moreover, that the said Dr Mills in his prologom: owns that he looks upon above two thousand of these, to be the true and genuine readings, according to which all printed copies ought to be corrected, and the present readings cast out; which, says he, would occasion no small changes in our books.

This said Critic, in the same place, blames Dr Mills for not attending to the consequences and advantages, which he apprehends the Papists may pretend to draw from thence, who always cry, the fountains are corrupted. 2<sup>dly</sup> the Socinians. 3<sup>dly</sup> the Atheists, and all they who make a jest of all reveal'd Religion.

I am sorry to find any of our Adversaries so ill-natur'd, and so unjust to us, as to join us in such ill company, as that of Socinians, Deists, Atheists, &c. We detest not only their errors, but also the consequences, which they bring against the authority of the H. Scriptures, from the different readings, either in the Greek or Latin MSS. and copies, of which I may say with a Protestant-critic, that they seem *more for pomp<sup>b</sup> and shew than for use and profit*, a great number, especially of Dr Mills's being frivolous, and of no moment, like those of Mr James in his book, to which he thought fit to give the title of *Bellum Papale*, setting forth those small differences betwixt the amendments of Sixtus V. and Clement VIII.

It is true the Catholicks from such a multitude of differences even in the most ancient MSS. now extant (which as Mons<sup>r</sup> Simon shews, differ as much one from another and from the printed Greek copies, as those of a later date) may draw these inferences.

I. That the Protestants set too great a value, and lay too great stress upon the Greek text, such as it now is, from which they have made so many different translations into vulgar languages, so that even Luther, Calvin<sup>c</sup>, Beza, and King James the 1<sup>st</sup>, when he order'd a new Translation, made loud and just complaints, that by them was shamefully corrupted the purity of the word of God.

<sup>b</sup> In pompam magis quam in usum. Dr Mills, in prolog. p. 117.

<sup>c</sup> See Simon in his Criticks on the new Testam. c. ult. citing the words of Grotius, *Lutherus dixit per tot versiones incertiores fieri lectores quam antea fuerunt. Beza verò, tot esse interpretes,*

*qui non tam convertunt quam pervertunt; ut, nisi audaciæ eorum occurratur, futurum sit inter paucos annos, ut ipsarum quoque rerum possessione depellamur.* See Simon on the new Testam. c. 24.

For, as S. Hierom<sup>d</sup> said, *that which varies cannot be true*, especially when it must remain doubtful which readings ought to be preferr'd, and when every translator follows, and sets down that reading, which in his private opinion he judges best, or rather which agrees best with the principles of his Sect: by which liberty, says Dr. Walton<sup>e</sup> in his prolog: they have often follow'd *Lesbiam regulam*, that is, by endeavouring to make the word of God conformable to their Creed, not their Creed to the word of God.

II. From such a multitude of various readings, and differences in all these MSS. it must needs follow that the Greek fountain has not run clear, and unmix'd for many ages.

III. For the same reason the present Greek text cannot be accounted *authentick* in such a manner as they would have people to believe. By an *authentick* writing, deed, or Testament, is often understood the very original itself, written, made, or sign'd by the author of it. No Greek Manuscript, nor any part of the new Testament, can now be call'd *authentick* in this sense. A writing may also be esteem'd *authentick* in a lesser degree, when, tho' it be not the original itself, it can at least be prov'd to be a copy agreeing exactly, and word for word with the writing that was the original: this again cannot be pretended of the Greek MSS. now extant, because of such a number of differences, even in the most ancient copies that can be met with. The Protestants therefore must needs allow that writings, in a true sense, may be look'd upon as *authentick*, when there are sufficient grounds and authority to believe, and to be convinc'd, that notwithstanding many small changes, which have happen'd in sixteen or seventeen hundred years, they still contain, in all things of moment, the sense of the originals, so that whether they be copies in the same primitive language, or were faithfully translated, credit may be given to them as to the originals. Can our adversaries shew any other sense, in which the present greek can be call'd *authentick*?

They need not therefore quarrel with the Decree of the Council of Trent, Sess. 4. which, without deciding any thing concerning the Hebrew or Greek Scriptures, and without denying them to be *authentick*, declared the Latin-Vulgat to be receiv'd, and made use of as *authentick*, ordering a correct edition of it to be publish'd, and to be preferr'd before all other Latin translations and editions.

<sup>d</sup> S. Hierom præfat. in Evang. verum non esse quod variat.

<sup>e</sup> Walton prolog. 6. p. 37. pro norma

fidei Lesbiam regulam haberemus, nec jam verbum Dei ultra esset, sed aliorum qui hoc sibi temerè promittunt.



And that this is the true sense of that Decree, see Pallavicina, who writ the History of the Council, Salmeron, who was there present, Bellarmin, and divers other learned Catholick writers, cited for this purpose by Dr. Walton in his 10th Prologomenon. The same Catholick writers allow, and teach that recourse may be had, even to the present Hebrew and Greek, to find, and prove the true sense of the Scriptures. See Bellarm. l. 2. de verbo Dei, c. 11.

But the Protestants will still pretend that translations of the N. Testament ought rather to be made from the Greek, being the language in which it was written, and therefore the Greek must certainly have more of the Original, than translations into Latin, Syriac, &c. Yet this only shews that the G. MSS. and copies, as we have them at present, have indeed more of the Original, *as to words*, but do's not prove that they have more of the Original, *as to the true sense*, than a faithful and exact translation, taken from the Originals soon after they were written, if such a translation hath been always kept with equal, or with greater care. For it is certain that many times one word, or one letter, added or omitted, quite changeth the sense of a whole sentence, and such changes, when they come to be very numerous, alter the sense of a large writing or book. This may happen to any book, to any deed, to any last Will, and Testament, of which a number of copies have been taken tho' in the same language. Put the case, that when S. Hierom undertook a new translation into Latin of the old Testament, he could meet with no Hebrew text, but what was full of faults and changes, and that the Greek version of the LXX. had been faithfully translated, and more carefully preserved; it is certain that tho he might still find in the Hebrew more of the Original as to the very words, yet not more of the true sense. Many, who oppos'd S. Hierom's new translation from the Hebrew, and were for sticking to the former version taken from the LXX. judg'd this to be the very case, especially finding that Christ himself, and his Apostles, cited the places of the Scriptures, as they were in the LXX.

To apply this to the question we are about, and give reasons for translating from the Latin Vulgat: it is not to be doubted, but that a Latin translation of all the New Testament was made, either in the Apostles' time, or very soon after. No doubt but this translation was not only read by particulars, but in all Churches and Meetings, where the Latin tongue was spoken. It is this translation that S. Hierom, and S. Aug. sometimes called *vetus* and *communis*,

sometimes *vulgata*, and *Itala*, or *Italica*. And S. Aug. speaking of the Latin versions, of which there had been very many before his time, says, *Itala cæteris præferatur*. l. 2. de Doct. Christ. c. 15.

This common and vulgat edition S. Hierom corrected, by order of Pope Damasus, from the Greek MSS. which doubtless were not so different, as those now to be met with in our days : yet he tells us, what caution he used in correcting it, only from the best MSS. and such as seem'd *true* ones. This Latin vulgat with S. Hierom's amendments, was much approv'd by the learned men, yet it was not generally us'd in the churches till two hundred years after, they still retained in their public Liturgy, and read in their Church-meetings the *common ancient vulgat*: and then by degrees S. Hierom's corrections were receiv'd, at least for the most part, tho' in some places the N. Testament was still retain'd according to that *ancient* and *common Italica*.

The learned Cassiodorus in the 6th age took great pains to have the Scriptures corrected from the faults that had happen'd by the ignorance or negligence of transcribers, and placed Manuscripts, as correct as possible, both of the ancient vulgat, and with S. Hierom's amendments, in his library.

The Emperor Charles the great, who was both learn'd himself, and a great encourager of learning, employ'd Alcuin, and divers learned men to correct those frequent faults, which, by such a multitude of written copies were found in the Latin Scriptures. He tells us he corrected in this manner all<sup>f</sup> the books of the Old and New Testament.

The Latin writers and interpreters in every age, and also the Scholasticks from the 12th and 13th century, have much contributed to make us able to discern the true readings from the changes and faults of transcribers, before printing was invented.

The learned men in most Universities, and in all parts of the Western Church, were consulted, who having compar'd the Latin with the Greek copies, sent their remarks to Rome, where, after examining and advising with men that were judg'd the most capable in this kind of learning, were publish'd the correct editions of the Latin vulgat by Sixtus V. and Clem. the VIII. Can it be said that greater care, or equal care, has been taken as to any edition of the Greek Testament ?

It may also be observ'd that neither S. Hierom, nor any of the

<sup>f</sup> *Universos ad amussim correximus*. See Simon on the new Testam. c. 9.

Fathers, thought it convenient to make new Translations from the Greek MSS. They contented themselves to correct those faults, which inevitably happen'd in the manuscript copies. They had a due veneration for that version, which had been made use of from the beginning of the Christian Religion in all the Latin churches. Erasmus was the first, who undertook a new translation from the printed Greek, published by Cardinal Ximenes, and by Robert Stephens. Beza blames Erasmus for abandoning in many places the Latin Vulgat, which, says he, is more conformable to many G. MSS. which Erasmus wanted. The learned Protestant Mr. Boisg, prebend of Ely, at the request of Lancelot bishop of Winchester, in his book entitled, *veteris Interpretis cum Beza aliisque recentioribus, Collatio*, commended by Dr. Walton, defends the old Latin translation, where it was chang'd by Beza and others. See what he says on the IV. chap. of S. Matt. p. 5. And what heavy complaints the author of the Preface makes, not only of new readings, but of all kinds of novelties in matters of Religion, introduc'd without necessity.

Dr. Walton<sup>h</sup> in his Prolog. and other learned Protestants own that the Latin Vulgat ought to be held in great esteem, and that it ought not to be chang'd by any private persons, having been authoriz'd and used in the Church for so many ages; especially, saith Walton, since it belongs to the Church to judge of the sense of the Scriptures, and to recommend this sacred *Depositum* to the faithful. The Church, in a general Council, has declar'd the ancient Latin Vulgat authentick: but we do not find any Greek copie or edition, such as we can meet with at present, recommended to us by the Church.

As to the Annotations in this edition, I have not follow'd those in the Rheims-Testament. They chiefly insisted on the Controversies, occasion'd by the late changes of Religion in England. I have made it my endeavour to expound also the literal sense. I am persuaded that aiming at brevity, these notes may seem obscure, to those, who have not read any other commentary: but I hope they may be useful, both for the preventing of false interpretations,

‡ *Nova nunc spiramus, suspiramusque omnia, nova lumina, Angliam novam, novum . . . Evangelium, ac si abjuratis Orthodoxorum partibus, in castra concesseramus Novati, Novatoresque rectius audiremus, quam Reformati.*—Davidicos

*numeros vernaculo sermone nostro, rhythmis pessimis, sensu pejori redditos, &c.*

<sup>h</sup> *Magni faciendam. Non sollicitandam a privatis.*



and for a more easy understanding of the word of God, especially in the Epistles of S. Paul. I am not conscious to myself, that I have omitted to examine the greatest difficulties, nor those passages that have been prevented by false expositions: nor yet have I used any harsh language, or reflections on those, who have fallen into the greatest errors and mistakes. I have always been mindful of that excellent admonition of the Apostle to his disciple S. Timothy, as spoken to every minister of the Gospel: *be mild even towards all men—patient, admonishing with modesty those, who resist the truth,* in hopes that God will at some time give them repentance to know, and acknowledge the Truth. 2 Tim. 2. 24. If I have not been acquainted with the Scriptures from my very infancy, as S. Paul witnesseth of the same S. Timothy, my inclinations at least, led me very early to take the greatest delight in searching the sense of the H. Scriptures, the Commentaries, and Interpretations of the ancient Fathers, especially on the new Testament, in their own works, and language they writ, in citing of which, I have never trusted any eyes but my own, which I soon found very necessary, not omitting at the same time, what I could learn from later authors and critics.

But as I am conscious to myself, so I freely own to the publick, that I do not look upon my self sufficiently qualified to make a new Translation, which therefore I have not pretended to. I am far from being so perfect in the Greek as I could wish, and of Hebrew I know nothing. I have consulted on the most difficult places those, whom I thought were best able to assist me. I have been always cautious, not to expound the Scriptures by my own private judgment, not to follow a blind guide, nor to split upon the same dangerous rock as all heretiks have done, rashly *wresting the Scriptures to their own perdition.* 2 Pet. 3. v. 16. I submit all to the judgment of the Church, and of the Head of the Church, the Successor of S. Peter, to those Pastors and Bishops whom Christ left to govern his Church, with whom he promis'd to *remain to the end of the world.* Matt. 28. 20.

I shall only add, that I have not publish'd this translation and notes, that every one, tho' never so ignorant, might read and put his own construction on the sense of these sacred writings. The dangerous and pernicious consequences of reading Scriptures without humility and an entire submission to the Church, I have elsewhere taken notice of. I beg leave to conclude with this charitable advice, that whosoever takes the H. Scriptures in hand to read them, first make this, or the like prayer to the Father of lights.

*A prayer before the reading of any part of the H. Scriptures.*

“Come Holy Spirit, fill the hearts and minds of thy faithful servants, and inflame them with the fire of thy Divine love.”

LET US PRAY.

“Oh God, who didst teach the hearts of thy faithful, by the illumination of the Holy Ghost, grant us we beseech thee to be always wise in the same Spirit, and to rejoyce by his consolation through our Lord Jesus Christ, who liveth and reigneth with thee in the unity of the same holy Spirit, for ever and ever. Amen.”

ADDRESS TO THE READER, in Vol. II.

“In this 2<sup>d</sup> Volume, and in the 14. Epistles of S. Paul some Annotations, as to the literal sense, seem more necessary, than in the former volume on the Gospels, and Acts of the Apostles: not only on the account of the style and phraseology of the Apostle, but chiefly because in them are contain'd many sublime Truths and profound Mysteries of our *Vocation* and *Justification* in the new Law of Christ, *Grace* and *Predestination*, &c. In expounding these I shall only take notice of the errors and heresies condemn'd by the Catholic-Church, without mention of any Scholastic-disputes among Catholic-Divines. My design is to give the reader the true sense of S. Paul, and of these other Sacred writers, according to the best and most approv'd interpreters, especially from S. Chrysostom on S. Paul's Epistles, who never omits to examine the literal sense. Instead of the *Summaries*, or chief contents of each chapter, I have given a brief account, and as it were a Synopsis, of the main design and chief contents of each Epistle.”

# APPENDIX.

No. V.

## Collation of the three earliest Editions of Dr. Challoner's New Testament.

1749.

### ST. MATTHEW.

i. 11. in the transmigration of  
Babylon

11. *There is a note.*

12. after the transmigration

17. unto David

— to the transmigration of  
Babylon fourteen

— unto Christ fourteen

18. The generation of Christ

22. That it might be

25. And called

iii. 1. When Jesus therefore

6. the Captain

7. learned diligently of them  
the time of the star which  
appeared

8. diligently enquire

9. Who having heard

11. entering into the house

14. Who arose

15. That it might be

21. Who arose

22. retired

23. coming he dwelt

— that it might be fulfilled  
which was said by the  
Prophets; that he shall  
be called a Nazarite

iii. 1. And in those days

6. and were baptized

7. And seeing many

— *No note.*

11. in water

— in the Holy Ghost and fire

13. to Jordan

iv. 2. afterwards he was

4. Who answered

— not in bread—in every word

1750.

*Same as 1749.*

*Same note.*

*As 1749.*

to David

to the transmigration of  
Babylon are fourteen

to Christ are fourteen

*As 1749.*

—

And he called

Now when Jesus

*As 1749.*

—

—

—

—

—

—

—

—

—

—

—

—

—

—

—

—

*No note.*

*As 1749.*

—

to the Jordan

*As 1749.*

—

—

S S 2

1752.

about the time they were car-  
ried away to Babylon

*No note.*

after they were carried

*Same as 1750.*

until the carrying away to Ba-  
bylon are fourteen

*As 1750.*

the birth of Christ

That the word might be

*As 1750.*

—

the ruler

enquired of them diligently the  
time of the star's appearing

search diligently

And when they had heard

going into the house

And he arose

That the word might be

And he arose

turned aside

he came and dwelt

that what was said by the Pro-  
phets might be fulfilled; he  
shall be called a Nazarene

Now in those days

And they were baptized

And when he saw many

*A note.*

with water

with the Holy Ghost, and with fire

*Same as 1750.*

he was afterwards

But he answered

by bread—in every word



1749.	1750.	1752.
ST. MATTHEW.		
iv. 4. proceedeth from	<i>As</i> 1749.	proceedeth out of
5. upon the pinnacle	—	on a pinnacle
6. That he hath given	—	He hath given
8. <i>No note.</i>	<i>No note.</i>	<i>A note.</i>
9. if falling down thou wilt	<i>As</i> 1749.	if thou wilt fall down and adore
adore me	—	me
14. that it might	—	that the word might
— which was said	—	which was spoken
15. Land	—	The land
16. hath seen	—	saw
19. Come ye after me	—	Come after me
22. and father	—	and their father
23. every infirmity	—	all manner of diseases
24. they presented	—	they brought
— he cured them	—	he healed them
25. much people	—	great multitudes
v. 1. was set down	—	was set
3. <i>No note.</i>	<i>No note.</i>	<i>A note.</i>
11. are ye when they	<i>As</i> 1749.	are you when men
— and speak	—	and shall say
15. it may shine	—	it may give light
16. So let your light shine	—	Let your light so shine
17, 18, 20. <i>No notes.</i>	—	<i>Notes.</i>
18. of the Laws	—	from the Law
19. He therefore	—	Whosoever therefore
— shall so teach men, shall	—	shall teach men so, he shall
— he that shall do and teach,	—	whosoever shall do and teach,
he shall	—	the same
20. unless	—	except
— abound more than	—	exceed
— the Pharisees	—	of the Pharisees
23. If therefore thou offer	—	Therefore if thou bring
— at the altar	—	to the altar
— thou remember	—	shalt remember
24. thy offering	—	thy gift
— coming thou shalt offer	—	come and offer
25. betimes	—	quickly
26. till thou repay	—	till thou pay
28. shall look on	—	looketh on
29. scandalize thee	—	cause thee to offend
— it is expedient	—	it is better
— rather than they	—	than that they
— be cast	—	should be cast
30. <i>As</i> v. 29.	—	<i>As</i> v. 29.
31. And it hath been said	—	It hath also been said
32. maketh her	—	causeth her
— he that shall marry	—	whosoever shall marry
37. and that which is over and	—	For whatsoever is more than
above these, is of evil		these cometh of evil



1749.

ST. MATTHEW.

1750.

1752.

viii. 9. to this	<i>As</i> 1749.	to this man
10. Jesus hearing this	—	When Jesus heard this
11. to you	—	unto you
17. it might be	—	the word might be
— Isaias the prophet	the Prophet	the prophet Isaias
23, 24. the boat	<i>As</i> 1749.	the ship
25. they came	—	his disciples came
32. But they going	—	So they going
— run	—	ran
34. went out	—	came out
ix. 1. a boat	—	a ship
2. one sick—in a bed	—	a man sick—on a bed
— Be of good heart, son	—	Son, be of good heart
6. said he	—	saith he
8. multitudes	—	multitude
— that gave	—	who had given
9. rose up	arose	<i>As</i> 1750.
16. no body—unto	<i>As</i> 1749.	no man—to
18. unto—adored	—	to—worshipped
21. shall touch only	—	shall but touch
22. turning	—	turning about
23. was come	—	came
33. multitudes	—	multitude
35. every disease and every infirmity	—	every sickness, and every disease
x. 1. Having called—infirmities	—	when he had called—sicknesses.
2. And the names	—	Now the names
4. Simon the Cananean	—	Simon Chananeus
5. commanding them—go ye not	—	and commanded them—go not
— enter ye not	—	enter not
6. go ye	—	go
7. saying that the kingdom	saying the kingdom	<i>As</i> 1750.
10. no skrip	<i>As</i> 1749.	nor scrip
12. the house	—	a house
17. counsels	—	councils
22. name sake	name's sake	<i>As</i> 1750.
24. the master	<i>As</i> 1749.	his master
28. fear ye not	—	fear not
32. Every one therefore that shall	—	Whosoever therefore shall
33. But he that shall	—	But whosoever shall
34, 35. I came—the sword	—	I am come—a sword
35.		<i>A note.</i>
38. followeth me	—	followeth after me
39. for me	—	for my sake
xi. 1. he passed	—	that he passed
3. look we	—	do we look
6.		<i>A note.</i>



1749.  
ST. MATTHEW.

1750.

1752.

1749.	1750.	1752.
xi. 7. multitudes	<i>As</i> 1749.	multitude
12, 14.		<i>A note.</i>
17. Who crying to their companions, say	—	cry out to their companions, and say
20 his miracles, for tha	—	his mighty works, because
21. had been wrought the miracles that have been wrought in you, they had long ago done penance	—	the mighty works had been done that have been done in you, they would long ago have done penance
23. if in Sodom had been wrought the miracles that have been wrought in thee, perhaps it had remained	—	if the mighty works had been done in Sodom that have been done in thee, perhaps it would have remained
25. I confess to thee	—	I give thanks to thee
27. it shall please the Son to reveal him	—	the Son will reveal him
28. are burdened	—	are heavy laden
xii. 1. Sabbath—: ears	—	Sabbath-day—: ears of corn
5. that on	—	how that on
8. the Sabbath	—	the Sabbath-day
9. he had passed	—	he was departed
10. had a withered hand	—	had his hand withered
13. even as the other	—	like as the other
17. it might be	—	the word might be
22. he spoke and saw	—	he both spoke and saw
28. upon you	—	unto you
29. the strong, and	—	the strong man, and
31. of the spirit	—	against the spirit
38 & 40.		<i>A note.</i>
39. Who answering	—	But he answering
— seeketh a sign	—	seeketh for a sign
41. than Jonas here	—	than Jonas is here
42. than Solomon here	—	than Solomon is here
50. he is my brother	—	the same is my brother
xiii. 2. he went up into a boat	—	he went into a ship
11. Who answered	—	He answered
12. and he shall abound	—	<i>Omitted.</i>
— that also which	—	even that which
15. and be converted	—	and should be converted
17. that many prophets	many Prophets	<i>As</i> 1750.
23. upon good ground	<i>As</i> 1749.	into good ground
26. and had brought forth	—	and brought forth
27. And the servants	—	Then the servants
— coming said	—	came and said
— whence then	—	from whence then
29. lest perhaps gathering up	—	lest while ye gather up
30. Suffer both to grow	—	Let both grow
— the wheat gather ye	—	gather the wheat
31. unto them	—	to them

1749.	1750.	1752.
ST. MATTHEW.		
xiii. 32. is the least indeed	<i>As</i> 1749.	indeed is the least
— all herbs	—	any herbs
35. it might be	—	the word might be
37 Who made	—	He made
— the good seed	—	good seed
44. a man having found, hid it	—	when a man hath found, he hideth
45. a merchant-man	a merchant	<i>As</i> 1750.
53. he passed	<i>As</i> 1749.	he departed
54. and miracles	—	and these mighty works
56. whence therefore	—	whence then
xiv. 1.		<i>A note.</i>
— heard the fame	—	heard of the fame
3. into prison	—	in prison
5. having a mind to put him to death	—	when he would have put him to death
9. to be given	—	to be given her
13. by boat	—	by ship
17. we have not here	—	We have here
18. Who said	—	He said
19. he had commanded	—	they had commanded
21. that did eat	—	that had eaten
22. to go up into the boat till he dismissed the people	—	to get up into the ship while he sent the multitudes away
23. having dismissed	—	when he had dismissed
— it was evening	—	evening was come
24, 29, 32, 33. the boat	—	the ship
26. They seeing him	—	when they saw him
— that it is an apparition	it is an apparition	<i>As</i> 1750.
27. fear ye not	<i>As</i> 1749.	be not afraid
33. adored him	—	worshipped him
— indeed	—	of a truth
34. having passed the water	—	when they were over,
35. they sent	—	they sent out
xv. 5. to father	—	to his father
—		<i>A note.</i>
7. Hypocrites	—	Ye hypocrites
15. expound	—	explain
21. retired	—	departed
23. Who answered	—	But he answered
25. adored	—	worshipped
26. Who answering said	—	But he answered and said
27. But she said	—	And she said
29. had passed away	—	had departed
32. And Jesus	—	Then Jesus
— have not what to eat	—	have nothing to eat
— I will not	and I will not	<i>As</i> 1750.
39. having dismissed	<i>As</i> 1749.	having sent away
— he went up into a boat	—	he took ship

1749.	1750.	1752.
ST. MATTHEW.		
xvi. 6. Who said	<i>As</i> 1749.	And he said
— and Sadducees	—	and of the Sadducees
8. for that ye have	—	because you have
9. among five thousand	—	among the five thousand
10. ——— four thousand	—	the four thousand
11, 12. and Sadducees	—	and of the Sadducees
12. they should	that they should	<i>As</i> 1750.
14. But they said	<i>As</i> 1749.	And they said
19. loose on earth	—	loose upon earth
20. he commanded	—	he charged
21. From that time	—	From that time forth
— Scribes,—chief-priests;	—	the Scribes:—the chief priests;
23. Who turning	—	But he turning
— Go behind me	—	Get thee behind me
25. he that will save	—	whosoever will save
26. suffer the loss of	—	lose
— what exchange shall a man	—	what shall a man give in ex-
give	—	change
xvii. 4. And Peter	—	Then Peter
7. fear not	—	be not afraid
8. they lifting up their eyes,	—	when they lifted up their eyes,
saw no one	—	they saw no man
20. thither	—	to yonder place
22. when they abode	—	while they abode
25. the kings of the earth, of	—	of whom do the kings of the
whom do they receive tri-	—	earth take tribute
bute	—	
27. go to the sea	—	go thou to the sea
— the fish	that fish	<i>As</i> 1750.
xviii. 1, 4. the greater	<i>As</i> 1749.	the greatest
6. should be hanged	—	were hanged
— should be drowned	—	were drowned
8. go into life	—	enter into life
9. having one eye	—	with one eye
10. See that	—	Take heed that
15. rebuke	—	reprove
16. And if	—	But if
17. Publican	—	the Publican
19. shall consent	—	shall agree
— done to them	—	done for them
21. came Peter	—	Peter came
27. pity	—	compassion
30, 34. till he paid	—	till he should pay
xix. 3. there came to him the	—	the Pharisees came to him
Pharisees	—	
4. Who answering said	—	and he answered and said
— from the beginning	—	in the beginning
5. to his wife	—	unto his wife



1749.	1750.	1752.
ST. MATTHEW.		
6. Therefore now they are not two	<i>As</i> 1749.	Wherefore they are no more two
8. Because Moses by rea- son of the hardness of your heart	—	Moses because of the hardness of your hearts
9. that whosoever	—	whosoever
10. not expedient	—	not good
11. Who said	—	He said
— take not	—	receive not
12. kingdom of Heaven. He that can take, let him take it	—	kingdom of Heaven's sake. He that can receive <i>it</i> , let him re- ceive <i>it</i>
13. impose hands	—	lay his hands
15. imposed hands	—	laid his hands
17. Who said	—	And he said
22. sad	—	sorrowful
25. When they had heard this, the disciples	—	When the disciples had heard this, they
30. And many	—	But many
xx. 2. Having agreed	—	When he had agreed
3. going out	—	he went out—and
— standing in the market place idle	—	standing idle in the market-place
10. should receive	—	should have received
— they also	—	they likewise
11. receiving it	—	when they had received it
13. he answering said to one of them	—	he answered one of them, and said
15. thine eye	thy eye	<i>As</i> 1750.
19. scourged and crucified	<i>As</i> 1749.	to be scourged and to be crucified
20. adoring and asking	—	worshipping and desiring
21. who said	—	and he said
22. And Jesus answering said	—	But Jesus answered and said
23. my chalice	—	of my chalice
24. the ten hearing it	—	when the ten heard it, they
28. is not come	—	came not
32. stood	—	stood still
— that I do	—	that I should do
33. be opened	—	may be opened
34. they saw	—	they received sight
xxi. 4. that it might be	—	that the word might be
7. made him to sit	made him sit	<i>As</i> 1750.
8. cut boughs	<i>As</i> 1749.	cut down boughs
14. there came to him the blind and the lame	—	the blind and the lame came to him
15. the chief priests &c. seeing	—	When the chief priests &c. saw
16. That out of	out of	<i>As</i> 1750.
18. returning	<i>As</i> 1749.	as he returned

1749.

## ST. MATTHEW.

- xxi. 19. a certain fig-tree  
 23. there came to him, &c. the chief priests, &c. saying  
 33. a man an householder  
 — a press  
 34. fruits—thereof  
 35. laying hands &c. beat  
 38. the husbandmen seeing  
 40. therefore the lord  
 42. has been done  
 43. that the kingdom  
 — yielding  
 44. it shall grind  
 45. they knew  
 xxii. 1. answering spoke again  
 . in parables to them,  
 2. likened  
 8. the marriage  
 9. call to the marriage  
 10. forth into the ways  
 — the marriage was filled  
 13. bind his hands and feet  
 15. going consulted  
 22. And hearing this,—ways  
 23. That day there came to him the Sadducees  
 28. of the seven shall she be,  
 30. be married;  
 31. And concerning  
 33. the multitudes hearing it  
 34. But the Pharisees hearing—came  
 35. asked of him  
 38. greatest and the first  
 44. the foot-stool of thy feet  
 xxiii. 3. all things therefore  
 13. yourselves do not enter in  
 14. praying long prayers  
 — for this  
 15. the sea and the land  
 18. is a debtor  
 23. because you tithe mint  
 — have left  
 — those  
 25. rapine  
 29. because you build  
 33. flee from  
 34. persecute  
 35.

1750.

*As* 1749.

the lord therefore

*As* 1749.

asked him, tempting him

*As* 1749.

thy footstool

*As* 1749.

that build

*As* 1749.

1752.

a fig-tree  
 the chief priests, &c.—came to him, &c. and said  
 a certain householder  
 a wine-press  
 fruits—of it  
 laid hands, &c. and beat  
 when the husbandmen saw

*As* 1750,

hath been done  
 the kingdom  
 bringing forth  
 it will grind  
 they understood  
 answered and spoke to them again in parables,  
 like  
 the wedding  
 invite to the wedding  
 out into the highways  
 the wedding was furnished  
 bind him hand and foot  
 went and consulted  
 When they heard this,—way  
 The same day the Sadducees came to him  
 shall she be of the seven,  
 be given in marriage;  
 But as touching  
 when the multitudes heard this  
 When the Pharisees heard—they came

*As* 1750.

greatest and first

*As* 1750.

all therefore  
 go not in yourselves  
 making long prayers  
 therefore  
 sea and land  
 he is a debtor  
 who pay tithe of mint  
 have let alone  
 those others  
 extortion  
 who build  
 escape  
 persecute them

*Note.*

1749.	1750.	1752.
ST. MATTHEW.		
xxiii. 37. Jerusalem	<i>As</i> 1749.	O Jerusalem
— doth gather	—	gathereth
xxiv. 2. be destroyed	—	be thrown down
3. when he was	—	as he was
16. Then they that are in Judæa, let them flee	—	Then let them that are in Judæa flee
17, 18. he that is, &c.—let him not	—	let him that is, &c.—not
22. no flesh should be saved	—	there should no flesh be saved
24. if possible	—	if it is possible
27. lightning	—	the lightning
28, 29, 30, 35.		<i>Notes.</i>
28. thither	there	<i>As</i> 1750.
30. much power	<i>As</i> 1749.	great power
32. And from the fig-tree learn a parable	—	Now learn a parable from the fig-tree
— the branch thereof	—	its branch
33. So you also	—	So also you
— know ye that it is nigh	—	know that it is near
34. that this generation	—	this generation
35. shall pass	—	shall pass away
38. even till that day in which	—	until the day that
40. two shall be, &c. one	—	shall two be, &c. the one
41. one shall be taken, and one shall be left	—	the one shall be taken, and the other shall be left
42. what hour	—	at what hour
45. hath appointed over	—	hath set over
50. he hopeth not,	—	he looketh not for him,
xxv. 2. And five	—	Now five
3. did not take oil	—	took no oil
5. the bridegroom tarrying,	—	while the bridegroom tarried,
9. lest perhaps there be not	—	lest there be not
18. into the earth	—	in the earth
20. thou didst deliver	—	thou deliveredst
21. well done good	—	well done thou good
— 23. I will place thee	—	I will set thee
24, 26. strowed	strewed	<i>As</i> 1750.
33. his left	<i>As</i> 1749.	the left
34. possess you the kingdom	—	possess the kingdom
36, 38, 43. covered	—	cloathed
44. they also shall	—	shall they also
45. these least	—	these least ones
xxvi. 3. the court	—	the palace
15. And said	—	And he said
18. With thee I make the Pasch	—	I will keep the Pasch at thy house
19. appointed to them	—	appointed them
20. But when	—	Now when
23. he shall betray me,	—	the same shall betray me,



1749.	1750.	1752.
ST. MATTHEW.		
xxvi. 24. it were better for him, if that man had not been born	<i>As</i> 1749.	it were better for that man, if he had not been born
28. unto remission	—	for the remission
30. a hymn being said	—	when they had sung a hymn
— unto mount Olivet	—	to mount Olivet
33. all shall be	—	all men shall be
34. thou shalt deny	thou wilt deny	<i>As</i> 1750.
35. Yea though	<i>As</i> 1749.	Though
36. into a country	—	to a country
39. if it be possible	—	if it is possible
42. the second time he went	—	he went the second time
— My Father	—	O my Father
43. sleeping	—	asleep
45. Sleep ye now	—	Sleep on now
55. as it were to a robber	—	as against a robber
56. fled	—	fled away
58. And Peter	—	But Peter
— even to the court of the Highpriest	—	to the High Priest's palace
— that he might see	—	to see
59. And the chief priests	—	Now the chief priests
60. whereas many	—	though many
61. after three days	—	in three days
69. the court	—	the palace
72. that I know not	—	I do not know
73. they came that stood by	—	they that stood by came
75. shalt deny	wilt deny	<i>As</i> 1750.
xxvii. 1. that they might put him	<i>As</i> 1749.	to put him
3. ancients	—	the ancients
8. For this cause	—	Wherefore
9. him that was prized	—	him that was valued
17. that is called	—	who is called
19. in the place of judgment	—	on the judgment-seat
21. will you of the two	—	will you have of the two
25. the whole people	—	all the people
26. unto them	—	to them
35. that it might be	—	that the word might be
38. were crucified	—	were there crucified
— one on the right hand, and one on the left.	—	the one on the right hand and the other on the left
40. dost rebuild it	—	buildest it up again
43. now deliver him	—	deliver him now
45. the whole earth	—	all the earth
47. some that stood	—	some of them that stood
— calleth Elias	—	calleth for Elias
54. sore afraid	—	greatly afraid
57. a rich man	a certain rich man	<i>As</i> 1750.
58. asked	—	begged

1749.	1750.	1752.
ST. MATTHEW.		
xxvii. 62. of Preparation	<i>As</i> 1749.	of the preparation
64. lest perhaps his disciples	—	lest his disciples
— and the last	—	so the last
xxviii. 9. adored him	—	worshipped him
11. Who when they were	—	Now when they were
— all things	—	all the things
19. Going therefore teach ye	—	Go ye therefore and teach
ST. MARK.		
i. 2. the way	—	thy way
3. A voice	—	The voice
— make strait his paths	—	make his paths strait
4. unto remission	—	for the remission
15. that the time	the time	<i>As</i> 1750.
16. passing by	<i>As</i> 1749.	as he walked by
19. mending their nets in the ship	—	in the ship mending their nets
20. leaving &c. they followed	—	they left—and followed
21. Sabbath-days	—	Sabbath-day
22. he was teaching	—	he taught
— one having power	—	one that had authority
27. with power	—	with authority
28. into all	—	through all
30. in a fit of a fever	—	sick of a fever
31. coming to her he lifted	—	he came and lifted
32. ill	—	diseased
34. troubled with	—	sick of
35. early	—	early in the morning
37. all seek	—	all men seek
39. was preaching—casting	—	preached—cast
44. no one	—	no man
45. the word	—	the matter
— so that he	—	so that now he
ii. 4. unto him	—	to him
5. had seen	—	saw
8. Which Jesus	—	And Jesus
11. go into	—	go thy way into
16. he ate	—	he did eat
18. And the disciples	—	Now the disciples
25. was hungry himself, and	—	was hungry, and
28. of the Sabbath also.	—	also of the Sabbath.
iii. 2, 4. Sabbath-days	—	Sabbath-day
16. the name Peter	—	the name of Peter
18. the Cananean	—	Cananeus
31. come	came	<i>As</i> 1750.
— sent unto him	<i>As</i> 1749.	sent to him
iv. 1. again he began	—	he began again
3. the sower	—	a sower
4. he soweth	—	he is sowing

1749.	1750.	1752.
ST. MARK.		
iv. 13. Are you ignorant of	<i>As</i> 1749.	Know you not
— and how	—	how then
16. they hear	they have heard	<i>As</i> 1750.
17. for the word	<i>As</i> 1749.	for the word's sake
24. In what measure	—	With what measure
v. 2. as he went	—	when he went
— the monuments	—	the tombs
4. no one	—	no man
5. monuments	—	tombs
6. adored	—	worshipped
7. the Son	—	thou Son
13. going out	—	went out and
17. that he would depart	—	to depart
23. thy hands	thy hand	<i>As</i> 1750.
28. shall touch but	<i>As</i> 1749.	shall but touch
42. and she was	—	now she was
vi. 2. Sabbath	—	Sabbath-day
5. miracle	miracles	mighty work
— he cured	<i>As</i> 1749.	he healed
8. for the way	—	for their journey
20. did many things	—	he did many things
24. Who when	—	And when
25. when she was come in—she	—	she came in—and
31. Come apart	—	Come ye apart
36. meats	meat	<i>As</i> 1750.
37. And he	<i>As</i> 1749.	But he
39. that they should make	—	to make
47. himself alone	—	he alone
vii. 5. but they eat	—	but eat
11. which is	—	that is
13. your own tradition	—	your tradition
15. a man that entering	—	a man entering
17. the parable,	—	the meaning of the parable,
18. So are you also without	—	Are you also so unwise?
knowledge?		
— every thing—entring—can-	—	whatsoever thing—entereth—it
not defile		cannot defile
20. But he said	—	And he said
24. rising—he went	—	he arose—and went
— that no man should know	—	have no man know it, but
it, and		
25. a woman as soon as she	—	a certain woman heard and
heard—came in		presently came in
26. that he would cast	—	to cast
27. Who said	—	And he said
— suffer first the children to	—	let the children first
28. the crumbs of the children	—	the children's crumbs,
30. into her house	—	to her house
32. one deaf	—	one that was deaf



1749.	1750.	1752.
ST. MARK.		
vii. 32. that he would lay	<i>As</i> 1749.	to lay
33. from the multitude apart,	—	aside from the multitude,
34. Be thou opened	—	Be opened
viii. 3. their home,	—	their own houses,
4. fill them	—	satisfy them
5. who said	—	and they said
6. <i>Omitted</i>	<i>Omitted.</i>	And he commanded the people to sit down on the ground
— for to set	<i>As</i> 1749.	to set
11. asking him	—	seeking of him
12. ask	—	seek
— if a sign shall be given	—	a sign shall not be given
20. When also	—	And when
22. come	came	<i>As</i> 1750.
— that he would touch	<i>As</i> 1749.	to touch
24. as it were trees	—	as trees
28. Who answered	—	And they answered
33. Who turning	—	But he turning
— but that are	—	but the things that are
35. and the Gospel	—	and for the Gospel
36. suffer the loss of his soul	—	lose his own soul
38. he that shall be	—	whosoever shall be
— will be ashamed,	—	shall be ashamed
ix. 6. overshadowing	—	that overshadowed
11. who answering saith	who answering said	And he answered and said
— as it is written	<i>As</i> 1749.	how it is written
13. coming	—	when he came
— disputing	—	questioning
14. was astonished	—	were astonished
16. my son to thee having	—	to thee my son who hath
17. who wheresoever—dasheth him	—	and wheresoever—he dasheth him
— the teeth,	—	his teeth,
18. who answering	—	and Jesus answering
— unto me	—	to me
20. how long time is it	—	how long time it is
21. help us, having compassion on us.	—	have compassion on us, and help us.
23. help my	—	help thou my
24. Deaf and dumb	—	Thou deaf and dumb
— not any more	—	no more
25. as dead,	—	as one dead,
27. secretly asked him	—	asked him privately
30. betrayed	—	delivered
34. the minister	—	the servant
35. whom when he had em- braced	—	and when he had embraced him
42. unquenchable fire.	—	the fire that cannot be quenched.
x. 1. the multitudes	—	the people

1749.	1750.	1752.
ST. MARK.		
x. 5. To whom Jesus answering said	<i>As</i> 1749.	And Jesus answering said to them
— this precept	that precept	<i>As</i> 1750.
13. rebuked those	<i>As</i> 1749.	rebuked them
14. whom when Jesus saw,	—	And when Jesus saw it,
— saith—unto me	—	said—to me
22. Who being struck	—	But he being struck
24. again answering,	—	answering again,
26. Who wondered	—	And they wondered
28. unto him,	—	to him,
46. they come	—	they came
47. Who when he—began	—	And when he—he began
49. standing still	—	stood still and
50. who casting	—	and he casting
xi. 6. Who said	—	And they said
15 he was entered	—	he had entered
— and overthrew	—	and he overthrew
17. that my house	my house	<i>As</i> 1750.
21. thou didst curse	<i>As</i> 1749.	thou cursedst
28. that thou shouldst do	—	to do
29. I also will ask you one word,	I will also ask you one word	I will also ask of you one ques- tion
xii. 1. about it	<i>As</i> 1749.	round it
— let it out to	let it to	<i>As</i> 1750.
2. to receive of	<i>As</i> 1749.	to receive from
3. who having laid	—	and they having laid
6. Therefore having yet	—	Having therefore yet
— he also sent him	—	he sent him also
10. is made	—	is become
11. has this	—	hath this
12. to them	—	against them
13. that they should catch	—	to catch
14. Who coming say	—	And coming they say
15. Who knowing	—	But he knowing
25. be married	—	be given in marriage
29. That the first	The first	<i>As</i> 1750.
32. said in truth	<i>As</i> 1749.	said the truth
36. thine enemies	thy enemies	<i>As</i> 1750.
44. hath cast in	cast in	—
xiii. Mount of Olivet	<i>As</i> 1749.	Mount of Olives
14. he that readeth let him understand	—	let him that readeth understand
— unto	—	to
21. lo, he is there	—	or, lo, he is there :
xiv. 8. What she had she hath done	—	She hath done what she could
11. Who hearing it	—	And they hearing it
— and they promised him they would give	—	and promised to give

1749.

1750.

1752.

## ST. MARK.

xiv. 20. Who saith to them	<i>As</i> 1749.	And he said to them
— dippeth with me his hand	—	dippeth his hand in the dish
in the dish		with me
25. the fruit	—	this fruit
26. said an hymn	—	sung a hymn
36. remove	—	take away
48. as to a robber	—	as against a robber
53. assembled	—	were assembled
54. the court	—	the palace
55. and found	—	and they found
56. were not agreeing	—	did not agree
64. who all	—	And they all
65. unto him	—	to him
72. thrice deny me	—	deny me thrice
xv. 1. binding Jesus led him	—	bound Jesus and led him
8. unto them	—	to them
15. And so Pilate	—	So Pilate
16. led him away	—	led him
19. adored	—	worshipped
29. the Temple	the temple of God	<i>As</i> 1750.
31. mocking said with the	<i>As</i> 1749.	with the Scribes mocking said
Scribes		
36. if Elias come	—	if Elias will come
xvi. 6. Who saith	—	And he saith
12. another shape	—	another form

## ST. LUKE.

i. 8. when he	—	that while he
— function in the order of his	—	office before God in the order of
course before God		his course,
14. in his nativity	—	at his birth
17. unto the Lord	—	for the Lord
21. was waiting	—	were waiting
23. he departed	—	that he departed
24. Elizabeth his wife	—	his wife Elizabeth
29. Who having heard	—	And when she had heard
44. mine ears	my ears	<i>As</i> 1750.
49. Because he	<i>As</i> 1749.	For he
72. testament	—	covenant
80. ['and was strengthened in		
spirit,' omitted]		
ii. 15. after	—	that after
16. the manger	—	a manger
18. all that heard wondered at	all that heard wondered :	all they that heard wondered :
those things	and at those things	and at those things
23. that every male	Every male	<i>As</i> 1750.
30. mine eyes	my eyes	—
31. peoples	<i>As</i> 1749.	people
33. those	—	these



1749.	1750.	1752.
ST. LUKE.		
ii. 3. 5. thine	thy	As 1750.
38. confessed	As 1749.	gave praise
39. their city	—	their own city
42. they going up into	—	they went up to
43. having fulfilled	—	after they had fulfilled
52. advanced	—	increased
iii. 2. was made unto	—	came to
4. the sayings	—	the words
— make straight his paths.	—	make his paths straight.
7. went forth	—	came forth
8. fruits : unto you	—	fruit : to you
15. the people was	—	the people were
16. unto all	—	to them all
21. the people was	—	the people were
iv. 2. he eat	—	he did eat
3. say to this stone	—	command this stone
9. from hence	—	down from hence
11. lest perhaps thou	—	lest thou
13. all the temptation being ended	—	when all the temptation was ended
15. magnified	—	extolled
21. that this day	this day	As 1750.
25. the earth	As 1749.	the land
26. but to Sarepta of Sidon, to a widow woman	—	but to a widow at Sarepta of Sidon
32. his speech	—	his word
41. rebuking them he	—	he rebuking them
42. unto him	—	to him
43. To whom he said, to other cities also I must preach the kingdom of God	—	And he said to them, I must preach the kingdom of God to other cities also.
v. 2. And saw	—	And he saw
3. to draw back	—	to thrust out
— sitting	—	sitting down
11. having brought	—	when they had brought
14. that he should tell	—	to tell
17. as he sat teaching, that there were also Pharisees	—	that he sat teaching. And there were Pharisees
20. Whose faith when he saw	—	And when he saw their faith,
37. break	—	burst
vi. 1. the ears	—	the ears of corn
2. lawful	—	lawful to do
5. That the Son	The Son	As 1750.
7. watched if he	—	watched to see if he
8. rising he stood forth	—	he arose and stood forth
11. to Jesus	—	with Jesus
13. when day was come	—	when it was day
— unto him	—	to him
25. that now laugh	—	that laugh now

1749.	1750.	1752.
ST. LUKE.		
vi. 32, 33, 34. what thanks are to you	<i>As</i> 1749.	What thanks have you
42. Hypocrite	—	Thou hypocrite
— thine own	thy own	<i>As</i> 1750.
44. gather the grape	<i>As</i> 1749.	gather grapes
47. Every one that cometh	—	Whosoever cometh
vii. 2. being sick, was	—	was sick and
3. unto him	—	to him
7. For which cause	—	Wherefore
9. Jesus hearing	—	when Jesus heard, he
10. being returned	—	returning
11. afterwards	—	after this
12. a great multitude	—	much people
13. Whom when the Lord had seen, being moved with mercy towards her, he said	—	And when the Lord saw her, he had compassion on her, and said
15. he gave him	—	he delivered him
27. mine Angel	my Angel	<i>As</i> 1750.
29. John's baptism	<i>As</i> 1749.	the baptism of John
37. that was in the city a sinner	—	in the city that was a sinner
44. unto Simon,	—	to Simon
— with tears hath washed my feet and with her hairs hath wiped them	—	hath washed my feet with tears and wiped them with her hairs.
viii. 1. evangelizing	—	publishing the gospel of
<i>Note.</i>	<i>Note.</i>	<i>No note.</i>
2. Mary who is called	<i>As</i> 1749.	Mary called *
4. unto him	—	to him
5. The sower	—	A sower
8. being sprung up	—	sprung up, and
13. they fall away	—	fall away
15. and very good heart	—	and perfect heart
21. Who answering said	—	And he answered and said
23. upon	—	on
24. the rage	—	the raging
25. Who being afraid	—	And they being afraid
27. sepulchres	—	tombs
31. the abyss	—	the deep
33. was stifled	—	were stifled
36. had seen told	—	had seen it told
37. he going up—returned	—	he went up—and returned
41. a ruler	—	the ruler
45. all denying,	—	when all denied
— throng and press thee	—	throng thee and press thee
49. As he was yet	—	While he was yet
51. not any man	—	no man
56. whom he charged	—	but he charged them
ix. 7. all things that were done	—	all that was done
8. hath appeared	—	had appeared

1749.

ST. LUKE.

1750.

1752.

ix. 8. old	<i>As</i> 1749.	ancient
10. taking them he went	—	he took them and went
13. unless perhaps we	—	unless we
22. Saying, that the Son	Saying, the Son	<i>As</i> 1750.
— the third day rise again	<i>As</i> 1749.	rise again the third day
26. he that shall	—	whosoever shall
— the Son of Man shall be	—	shall the Son of Man be
— majesty	—	glory
31. majesty	—	glory
32. awaking	waking	<i>As</i> 1750.
38. because	<i>As</i> 1749.	for
— mine	my	<i>As</i> 1750.
39. him he hardly	<i>As</i> 1749.	him hardly
41. bring hither thy son	—	bring thy son hither
48. the lesser—the greater	—	the least—the greatest
49. a certain man	—	one
51. of his assumption	—	that he should be received up
— face to go to Jerusalem	—	face to Jerusalem
60. go thou preach	go thou and preach	<i>As</i> 1750.
x. 18. like lightning	<i>As</i> 1749.	as lightning
21. because thou hast hidden	—	that thou hast hid
31. seeing him, passed by	—	seeing him, he passed by
39. who sitting—heard	—	who sat—and heard
40. who stood	—	and she stood
xi. 1. in a certain place praying	—	praying in a certain place
6. Because	—	For
— I have not what	—	I have nothing
21. are in peace which he pos-	—	which he possesseth are in peace
sesseth		
26. becomes	—	becometh
29. the multitudes running to-	—	when the people were gathered
gether		together
— it asketh : given it :	—	they ask : given them
34. thine eye	thy eye	<i>As</i> 1750.
37. going in sat down	<i>As</i> 1749.	went in and sat down
39. Now you Pharisees	—	Now do you Pharisees
40. Ye fools	—	Foolish men
45. And one—saith	—	Then one—said
46. But he saith	—	And he said
49. For this cause	—	Therefore
54. from his mouth	—	out of his mouth
xii. 4. who kill	—	that kill
14. hath appointed me judge	—	hath made me a judge
24. they sow not, neither	—	they do not sow nor
29. seek not ye	seek not you	<i>As</i> 1750.
30. seek	<i>As</i> 1749.	seek after
38. or come in the third	—	or if he shall come in the third
46. he hopeth not ;	—	he looketh not for him
53. The father shall be divided	—	shall be divided : the father



1749.	1750.	1752.
ST. LUKE.		
xii. 54. from the west	<i>As</i> 1749.	out of the west
58. to the prince	—	to the ruler
xiii. 3. No, I say to you	—	I say to you, no
— you do penance	—	you be penitent
7. for these three years	—	these three years
11. neither could she look	—	and could not look
12. Whom when Jesus saw	—	And when Jesus saw her
— unto her	—	to her
xiv. 8. the first place	—	the highest place
26.		<i>A note.</i>
32. sending an embassy he desired	—	he sendeth an embassy and desired
xv. 4. What man of you	—	What man is there of you
5. it, lay it	—	it, doth he not lay it
8. until	—	till
13. living riotously	—	with living riotously
15. and cleaved to	—	and joined himself to
17. abound with bread	—	have plenty of bread
22. And the father	—	But the father
xvi. 3. because my lord	—	for my lord
4. removed from	—	put out of
9. Make unto you	—	make to yourselves
28. unto them	—	to them
xvii. 1. that scandals should not come,	—	but that scandals will come
3. if he do penance	—	if he be penitent
4. be converted unto thee	—	turn again to thee
7. go and sit down	go sit down	<i>As</i> 1750.
9. for doing	<i>As</i> 1749.	because he did
10. all these things	—	all the things
11. he passed	—	that he passed
14. Whom when he saw	—	And when he saw them
— as they went	—	that as they went
—, 15. made clean	—	cleansed
15. with a loud voice glorifying	—	and with a loud voice glorified
16. this was	—	this man was
17. Were not ten	—	Were there not ten
23. See here, and see there :	—	lo here, and lo there
26, 28. as it came to pass	—	as it was
xviii. 3. mine	my	<i>As</i> 1750.
7. revenge—who	<i>As</i> 1749.	avenge—that
— and will he have	—	and have
8. revenge	—	avenge
— the Son of man, when he cometh,	—	when the Son of man cometh,
— faith on the earth.	faith on earth	<i>As</i> 1750.
9. and to some who trusted, &c. he spoke, &c.	<i>As</i> 1749.	He spake also &c. to some who trusted, &c.
12. a week	—	the week

1749.

ST. LUKE.

- xviii. 14. into his house  
 15. unto him  
 — Which when the disciples  
   saw  
 21. Who said  
 22. Which when Jesus had  
   heard  
 — all whatever thou hast  
 23. became sorrowful  
 29. Who said  
 35. when he drew nigh—that  
 40. standing commanded  
   — unto him  
 xix. 3. low of stature  
 4. running before,  
 5. was come  
 — looking up he saw him  
 — this day  
 7. when all: that was  
 8. standing said  
 22. thine own  
 23. exacted it  
 28. having said  
 29. unto the mount  
 30. Go into  
 — at your entering  
 32. unto them  
 40. To whom he said, I say to  
   you that if these shall  
   hold their peace, the stones  
   will cry out.  
 42. to thy peace  
 46. That my house  
 xx. 10. Who beating him sent  
 11. But they beat  
 14. Whom when the husband-  
   men saw  
 16. Which they hearing said,  
 19. to them  
 21. dost not respect any per-  
   son  
 23. their guile  
 24. answering said  
 28. unto  
 xxi. 5. some saying  
 8. Who said  
 13. unto you

1750.

*As* 1749.

thy own

*As* 1749.

My house

*As* 1749.

1752.

- to his house  
 to him  
 And when the disciples saw it,  
 And he said  
 Now when Jesus had heard this,  
 all that thou hast  
 was sorrowful  
 And he said  
 that, when he drew nigh  
 stood and commanded  
 to him.  
 little of stature  
 he ran before, and  
 came  
 he looked up and saw him  
 to-day  
 when they all:—that is  
 stood and said  
*As* 1750.  
 required it  
 when he had said  
 at the mountain  
 Go ye into  
 and at your entering  
 to them  
 And he said to them, I tell  
   you, that if these should hold  
   their peace, the stones would  
   cry out.  
 for thy peace  
*As* 1750.  
 But they beat him and sent  
 And they beat  
 But when the husbandmen saw  
   him  
 And when they heard this, they  
   said,  
 against them.  
 hast no respect of person,  
 their craftiness  
 answered and said  
 to  
 as some were saying  
 And he said  
 to you

1749.	1750.	1752.
ST. LUKE.		
xxi. 21. and those that are in the countries not enter	<i>As</i> 1749.	and let not them that are in the countries enter
xxii. 8. prepare for us	<i>As</i> 1749.	prepare us
29. dispose:—disposed	—	appoint:—appointed
33. Who said	—	And he said
36. he that hath not, let him sell his coat and buy a sword.	—	he that hath no sword, let him sell his coat, and buy one.
37. with the wicked was he reckoned	—	he was reckoned among the wicked
47. for to kiss him	—	to kiss him
52. unto him	—	to him
54. And apprehending him they led him	—	Then they laid hold on him, and led him
56. Whom when a certain ser- vant maid had seen,	—	And when a certain servant maid had seen him,
— beheld him	—	looked upon him
— also was	—	was also
59. And after the space as it were of one hour, another certain man	—	And about the space of one hour after, another man
60. as he was	—	while he was
61. as he had said	—	how he had said
62. going out wept	—	went out and wept
64. smote his face.	—	smote him on the face
— who it is	who is it	<i>As</i> 1750.
65. blaspheming many other things	<i>As</i> 1749.	many other things blaspheming
70. Who said	—	And he said
71. And they said	—	Then they said
xxiii. 1. rising up led him to Pilate	—	rose up and led him away to Pilate
3. But he answering said	—	And he answered and said
4. And Pilate	—	Then Pilate
6. But Pilate	—	And Pilate
— were of Galilee	—	were a Galilæan
7. was of Herod's jurisdic- tion	—	belonged to Herod's jurisdic- tion
— was also himself	—	himself was also
8. some sign	—	some miracle
9. in many words	—	with many words.
11. his army	—	his soldiers
12. made friends	—	made friends together
13. And Pilate	—	Then Pilate
14. presented unto me this man	—	brought this man to me
— in those things	—	touching those things
17. release unto them one	—	release them one



1749.

## ST. LUKE.

xxiii. 18. together cried out

19. for a murder

20. again spoke to them

21. cried again

26. coming from the

34. dividing his garments, cast

35. the elect

xxiv. 1. And on

5. unto them

6. unto you

10. And it was—who told

13. the same day

15. drawing near went

20. Princes

32. whilst he spoke

33. rising up—they went

40. and feet

46. That thus it is written

47. unto all nations

50. as Bethania

51. he departed

52. into Jerusalem

53. were always

1750.

*As* 1749.

—

—

—

—

—

—

—

—

—

—

—

—

—

—

—

—

Thus it is written

*As* 1749.

—

—

—

—

1752.

cried out at once

for murder

spoke to them again

cried out

that was coming out of

divided his garments and cast

the chosen

But on

to them

to you

Now it was—that told

that same day

drew near and went

rulers

whilst he was speaking

they rose up—and went

and his feet

*As* 1750.

among all nations

as to Bethanie

that he departed

to Jerusalem

were continually

## ST. JOHN.

i. 7, 8. to give testimony

11. into his own

12. he gave them power

22. They said therefore

29. behold him who

33. upon him

36. beholding Jesus walking

38. Who said

49. and saith

ii. 11. and manifested

15. the money of the changers

he poured out

16. to them—he said

18. The Jews therefore

— shew unto us

23. signs

24. unto:—for that

iii. 2. signs

11. that we speak

28. not Christ

iv. 1. Jesus therefore

3. went again

5. the land

—

—

—

—

—

—

—

—

and said

*As* 1749.

—

—

—

—

—

—

—

—

—

—

—

—

to bear witness

unto his own

to them he gave power

Then they said

behold he who

on him

looking upon Jesus as he was

walking

They said

*As* 1750.

and he manifested

he poured out the changers'

money

he said to them

Then the Jews

shew us

miracles

to—because

miracles

we speak

not the Christ

therefore Jesus

departed again

the parcel of ground

1749.	1750.	1752.
ST. JOHN.		
iv. 8. to buy meats	<i>As</i> 1749.	to buy food
10. who he is	—	who it is
13, 14. I will give	—	I shall give
14. life everlasting	—	everlasting life
29. has told	—	hath told
30. They went therefore	—	Then they went
32. know not	—	know not if
— brought him to eat	—	brought him any thing to eat
36. life everlasting	—	everlasting life
37. the saying	—	that saying
39. that he told me	he told me	<i>As</i> 1750.
— all things whatsoever I have done	<i>As</i> 1749.	all that ever I did
v. 1. After these things there was	After these things was	After this was
2.		<i>Note.</i>
10. was healed	<i>As</i> 1749.	was cured
12, 13, 15, 24. who	—	that
13. multitude standing	—	multitude that was standing
14. said	saith	<i>As</i> 1750.
19. the Father doing	<i>As</i> 1749.	the Father do
27. power to do	—	authority to execute
29. done good things	—	done good
—		<i>Note.</i>
30. I cannot of myself do any thing	—	I can do nothing of myself,
vi. 1. After these things	—	After this
3. Jesus therefore went	—	And Jesus went
7. every one of them may	every one may	<i>As</i> 1750.
10. The men therefore	<i>As</i> 1749.	So the men
13. They gathered up therefore	—	So they gathered them up
14. Now those	—	Then those
15. Jesus therefore, when he knew &c. fled	—	When Jesus therefore perceived &c. he fled
17. gone up into	—	entered into
19. When they had rowed therefore	—	So when they had rowed
— upon	—	on
21. When therefore the multitude	—	When the people therefore
27. life everlasting	—	everlasting life
28, 36. unto	—	to
30. therefore	—	then
34. They said therefore unto	—	Then they said to
36. and you believe not	—	and do not believe
44. in the last day	—	at the last day
70. we believe and know	we have believed and have known	<i>As</i> 1750.
vii. 3. Pass	<i>As</i> 1749.	Depart
8. is not accomplished	—	is not fully come

1749.

ST. JOHN.

- vii. 30. and no man  
 35. unto  
 36. thither you cannot come  
 42. from Bethlehem  
 45. The ministers therefore  
 viii. 1, 3, 25. unto  
 2. sitting down he taught  
 6. bowing himself down  
 7. When therefore they  
 8. stooping down he wrote  
 11. Who said  
 12. Again therefore  
 21. Again therefore Jesus said  
     to them  
 — I go, and  
 26. many things I have  
 — these same  
 27. And they understood not  
     that he called God his fa-  
     ther  
 28. these things I speak  
 30. When he spoke  
 31. who believed  
 41. the works  
 — therefore  
 42. Jesus therefore  
 — you would indeed  
 — from God I proceeded and  
     came  
 44. he stood not  
 55. if I shall say—I shall be  
 — I do know him, and do keep  
 59. They took up stones there-  
     fore  
 ix. 1, 39, 40. Who  
 7. he went  
 25. He said therefore  
 26. They said then  
 x. 6. proverbs  
 — spoke  
 8. All others, as many as have  
     come  
 10. for to steal  
 18. take it again  
 28. life everlasting  
 — pluck  
 29. no man  
 xi. 16. Thomas therefore  
 17. Jesus therefore

1750.

*As* 1749.

you cannot come

take it up again

*As* 1749.

1752.

but no man  
to*As* 1750.

out of Bethlehem  
 So the ministers  
 to  
 he sat down and taught  
 stooping down  
 And when they  
 he stooped down and wrote  
 And she said  
 And again  
 Then Jesus said to them again  
 I go my way, and  
 I have many things  
 the same  
 Now they did not know that he  
     he said God was his father.

I speak these things  
 As he spoke  
 that believed  
 the deeds  
 then  
 But Jesus  
 verily you would  
 I proceeded forth and came from  
     God  
 he abode not  
 if I should say—I should be—  
 I know him, and keep  
 Then they took up stones

That  
 he went his way  
 He said then  
 Then they said  
 parable  
 was speaking  
 All that ever came

to steal

*As* 1750.

eternal life  
 snatch  
 no one  
 Then Thomas  
 So Jesus



1749.	1750.	1752.
ST. JOHN.		
xi. 29. their brother	<i>As</i> 1749.	her brother.
21. Martha therefore	—	And Martha
33. Jesus therefore, when he saw, &c.—groaned	—	When Jesus therefore saw, &c. he groaned
40. if thou believe	—	if thou wilt believe
49. You know nothing	—	You know nothing at all.
xii. 1. Jesus therefore	—	Now Jesus
6. the things that were put	—	what was put
7. Jesus therefore	—	But Jesus
20. who	—	that
24. falling into the ground, die	—	fall into the ground and die
xiii. 2. Judas Iscariot the son of Simon	—	Judas the son of Simon the Iscariot
4. girded himself	—	he girded himself
5. putteth water	—	poureth water
21. shall betray me	—	will betray me.
27.		<i>A note.</i>
28. to what purpose : unto	—	for what intent :—to
31. he therefore	—	therefore he
32. God also will	—	God will also
33. I say to you now	—	now I say to you.
34. A new commandment I give unto you	—	I give you a new commandment
36. follow hereafter	—	follow me afterwards
xiv. 7. without doubt	—	surely
9. So long a time have I been with you	—	Have I been so long a time with you
12. he also shall do	—	he shall do also,
27. unto you	—	to you.
28. I come unto you	—	I come again to you
xv. 7. unto you	—	to you.
20. his master	—	his lord.
25. They hated	—	They have hated
27. you also shall	you shall	<i>As</i> 1750.
xvi. 4. the hour shall come	<i>As</i> 1749.	the hour of them shall come
xvii. 11. I am not in	—	I am no more in
24. the creation	—	the foundation
xviii. 2. And Judas	—	Now Judas
3. a band of soldiers	—	a band of <i>men</i>
6. therefore	—	then
11. Jesus therefore	—	Then Jesus
15. the court	—	the palace
16. the other disciple there- fore	—	Then the other disciple
17. The maid therefore	—	And the maid
18. ministers	—	officers
19. therefore	—	then
21. unto them	—	to them ;
22. servants	—	officers

1749.	1750.	1752.
ST. JOHN.		
xviii. 27. Again therefore Peter	<i>As</i> 1749.	Then Peter again
38. when he said	—	when he had said
xix. 5. Jesus therefore came	—	So Jesus came
6. servants	—	officers
14.		<i>A note.</i>
16. for to be crucified	—	to be crucified
23. The soldiers therefore	—	Then the soldiers
24. fulfilled saying	—	fulfilled which saith
26. had seen	—	saw
29. they putting &c. put	—	they put, &c. and put
30. Jesus therefore, when he	—	When Jesus therefore &c. he
&c. said		said
31. <i>A note, as at v. 14 in 1752.</i>	<i>A note.</i>	
34. with a spear opened his	<i>As</i> 1749.	opened his side with a spear
side		
35. hath given	—	gave
38. gave leave.	—	gave him leave.
40. bound it	—	wound it
41. in the place where he was	—	a garden in the place where he
crucified, a garden		was crucified
xx. 1. unto	—	to
4. out-run	—	over-run
10. The disciples therefore	—	So the disciples
21. He said therefore	—	And he said
xxi. 3. the ship	—	a ship
5. Jesus therefore	—	And Jesus
11. one hundred fifty three	—	one hundred and fifty-three
15. When therefore	—	So when
17. He said	—	He saith
ACTS.		
i. 2. giving commandments	—	after giving commandments
14. were persevering with one	—	continued with one accord
mind		
ii. 22. miracles	—	mighty works
25. the Lord before	—	the Lord always before
31. Foreseeing this he spake	—	Foreseeing he spake
34. ascended not	—	did not ascend
36. most certainly	—	most assuredly
— both Lord and Christ, this	—	this same Jesus, whom you have
same Jesus whom you		crucified, both Lord and Christ.
have crucified		
37. and said	—	and they said
41. added in that day	—	added <i>to them</i> in that day
43. many wonders also	—	and many wonders
45. Their possessions &c. they	—	they sold their possessions, &c.
sold		
— every one	—	every man
47. increased daily together	—	added daily to their society

1749.	1750.	1752.
ACTS.		
iii. 1. into the Temple at the ninth hour of prayer	<i>As</i> 1749.	to the temple, at the hour of of prayer, <i>being</i> the ninth <i>hour</i>
6. arise	—	rise up
12. But Peter seeing	—	Which Peter seeing
16. And in the faith of his name, this man whom you have seen and know, hath his name strengthened	—	And his name, through the faith of his name, hath made this man strong whom you have seen and know.
19. Repent therefore	—	Repent ye therefore
24. who have spoken	—	that have spoken
25. the Testament—to	—	the covenant—with
26. may convert himself	—	may turn away
iv. 5, 8. Princes	—	rulers
10. this man standeth	—	doth this man stand
13. seeing	—	when they saw
14. the man also who	—	also the man that
21. threatening	—	threatening them
24. Who having	—	And they having
25. Why did the Gentiles rage, and the people meditate	—	Why have the Gentiles raged, and the people devised
31. was moved	—	was shaken
— with confidence	—	with boldness
32. unto them	—	to them.
34. any one needy among them	—	any one among them that wanted
35. every one	—	every man
v. 14. who	—	that
17. rising up &c. were filled	—	rose up &c. and were filled
21. Who having heard	—	And they having heard
— coming &c. called	—	came &c. and called
22, 26. ministers	—	officers
— opening	—	having opened
24, 26. the officer	—	the magistrate
25. in the Temple standing.	—	standing in the temple
36. who was slain	—	and he was slain
38. council	counsel	<i>As</i> 1750.
vi. 1. the number &c. increasing	<i>As</i> 1749.	when the number &c. was mul- tiplied
— the Greeks	—	the Grecians.— <i>A note.</i>
8. signs	—	miracles
14. unto us	—	to us
vii. 2. Who said	—	And he said
— hear	—	give ear
10. And delivered	—	And he delivered
— the king	—	king
16. into Sichem	—	to Sichem
17. was	—	were
20. who was	—	and he was
26. the day following	—	the next day
31. unto him	—	to him



1749.

1750.

1752.

## ACTS.

vii. 39. Whom	<i>As</i> 1749.	To whom
48.	<i>A note.</i>	<i>A note, as</i> 1750.
viii. 5, 14, 35. unto	<i>As</i> 1749.	to
9. There was therefore great joy	—	and there was a great joy
11. were attentive to him	—	gave heed to him
14. who were	—	that were
26. Now an Angel	—	And an angel
— into Gaza :	—	to Gaza :
27. Candace the Queen	—	Candace queen
33. His generation who shall declare ?	—	Who shall declare his generation ?
35. opening &c. preached	—	opened &c. and preached
ix. 1. Saul as yet	—	Saul yet
5. Who said	—	and he said
29. the Greeks	—	the Grecians
35. who were	—	and they were
38. unto him	—	to him
— be slack	—	delay
39. made	—	had made
x. 1. And there was	—	Now there was
2. fearing God	—	one that feared God
— giving	—	who gave
— always praying to God,	—	prayed to God always,
4. are ascended	—	are come up
6. will tell	—	shall tell
8. To whom when he had related all	—	And when he had related all to them
11. the Heaven	—	heaven
— a great linnen sheet	—	a great sheet
14. from me ; for	—	from me, Lord ; for
16. taken up into	—	taken up again into
22. having good	—	that hath good
24. And Cornelius	—	Now Cornelius
25. adored	—	worshipped
28. unto one	—	to one
29. For which cause	—	Wherefore
34. And Peter	—	Then Peter
— not a respecter	—	no respecter
41. rose	arose	<i>As</i> 1750.
43. by his name	<i>As</i> 1749.	through his name
xi. 5. unto me	—	to me
14. thou shalt be saved and all thy house	—	thou and all thy house shall be saved
17. I that could	—	I, that I could
18. Having heard	—	When they had heard
21. was	—	were
25. whom when he had found he brought to	—	and when he had found him, he brought him to
29. purposed	—	resolved

1749.	1750.	1752.
ACTS.		
xii. 5. unto God	<i>As</i> 1749.	to God
9. that it was true which was done by the Angel, but thought	—	that what was done by the angel was true, but he thought
10. passing	—	having passed
xiii. 1. Doctors	—	teachers
10. thou ceapest not	—	wilt thou not cease
11. a mist and darkness upon him	—	on him a mist and a darkness
— going about he sought	—	he went about seeking
20. As it were after four	—	After about four
— after these things he gave unto them	—	after that he gave them
21. after that	—	afterwards
31. Who was seen	—	And he was seen
— to this present time are	—	are to this present time
32. unto you	—	to you
33. God hath	—	hath God
— Jesus, as in	—	Jesus again, as in
— is written	—	it is written
34. not to return now any more	—	to return now no more
36. when	—	after
42. unto them these words	—	these words to them
45. the Jews seeing &c. were	—	when the Jews saw &c. they were
46. because	—	seeing
48. hearing it	—	hearing this
— life everlasting	—	eternal life
50. persecution	—	a persecution
xiv. 4. some of them indeed held	—	some of them held
7. And there sat	—	Now there sat
— a cripple	—	being a cripple
8. speaking :—seeing	—	speak :—perceiving
11. chief speaker	—	the chief speaker
14. why do you	why do ye	<i>As</i> 1750.
— the heaven and the earth	<i>As</i> 1749.	heaven and earth
18. persuading &c. and stoning Paul, drew him	—	having persuaded &c. stoned Paul, and drew him
22. ordained to them	—	ordained them
24. into Attalia	—	to Attalia
xv. 5. there arose	—	there rose up
— saying, that they must	saying, they must	<i>As</i> 1750.
6. assembled	<i>As</i> 1749.	came together
7. by my mouth the Gentiles	—	the Gentiles by my mouth
8. gave testimony &c. unto them	—	gave them testimony &c. to them
10. have been able	—	were able
11. But by the grace &c. we believe	—	But we believe &c. by the grace

1749.	1750.	1752.
ACTS.		
xv. 12. they heard Barnabas	<i>As</i> 1749.	they gave ear to Barnabas
16. the ruins thereof I will re- build	—	I will rebuild the ruins thereof
19. For which cause	—	Wherefore
20, 25, 33, 34. unto	—	to
24. some going out	—	some that went out
30. gathering &c. delivered	—	when they had gathered &c. they delivered
32. with many words comfort- ed the brethren	—	comforted the brethren with many words
35. And Paul	—	But Paul
36. our brethren	—	the brethren
37. with them	—	with him
39. there arose	—	there was
— Barnabas indeed taking Mark, sailed	—	Barnabas took Mark and sailed
xvi. 4. unto them	—	to them
11. And sailing	—	So sailing
14. did hear	—	heard us:
16. having	—	possessed with
— brought to her masters	—	<i>A Note.</i> brought her masters
17. preach unto you the way of salvation	—	shew you the way to salvation
19. apprehending &c. brought	—	apprehended &c. and brought
32. preached the word	—	spoke the word
33. he taking them &c. washed	—	he took them &c. and washed
37. and let us out	—	and fetch us out
xvii. 2. 5. 14. unto	—	to
3. declaring	—	opening
4. noble women	—	women of note
5. moved	—	being moved
— and taking &c. set the city in an uproar	—	took &c. and set the city on an uproar.
6. set the city in an uproar	—	disturb the city.
—	—	<i>A Note.</i>
9. having taken	—	when they had taken
13. And when	—	But when
16. seeing the city	—	when he saw the city
18. this word sower	—	this babbler
24. He being Lord	—	seeing He is Lord
34. adhering to him did be- lieve	—	adhered to him, and believed.
xviii. 7. was adjoining to	—	joined to
10. shall set upon thee	shall set upon thee to hurt thee	<i>As</i> 1750.
11. among them the word of God	<i>As</i> 1749.	the word of God among them
14. matter of injustice	—	matter of wrong



1749.	1750.	1752.
ACTS.		
xviii. 14. O you Jews, I should with reason bear with you	As 1749.	O Jews, it would be reasonable that I should bear with you
15. of word	—	of a word
18. sailed thence	—	sailed from thence
19. disputed	—	reasoned
28. openly	—	publicly
xix. 8. exhorting	—	persuading
16. wicked spirit	—	evil spirit
17. became known	—	was known
19. of them who	—	of them that
— brought together their books	—	brought their books together
20. was confirmed	—	was strengthened.
26. And you see	—	Now you see
— of Ephesus	—	at Ephesus
— of all Asia	—	throughout all Asia
— not gods &c. by hands	—	no gods &c. with hands
27. set at nought	—	vilified
— reported for nothing	—	set at naught
36. and to do	—	and do
xx. 6. sailed from	—	sailed away from
10. To whom when Paul had gone down, he layed	—	And Paul went down to him, and laid
22. being bound in the Spirit I go	—	I go bound in the Spirit
34. for me and them	—	for me and for them
xxi. 8.		<i>A Note.</i>
11. Who when he was come, &c. took	—	And when he was come, &c. he took
— he saith	he said	<i>As 1750.</i>
— in Jerusalem	As 1749.	at Jerusalem
12. Which when we had heard	—	And when we had heard this
18. unto James	—	to James
19. Whom when he had sa- luted,	—	And when he had saluted them
20. zealots	—	zealous
21. And they	—	Now they
— nor walk	—	nor to walk
24. sanctify	—	purify
27. those Jews	—	the Jews
34. for the tumult	—	for the multitude
xxii. 1. give unto you	—	give you
4. who persecuted	—	And I persecuted
6. from heaven there shone round about me a great light	—	there shone from heaven a great light round about me
12. according to the Law; having testimony of all	—	having good report, according to the Law, of all
13. look up	—	receive thy sight

1749.	1750.	1752.
ACTS.		
xxii. 14. But he said	<i>As 1749.</i>	And he said
16. invoking	—	calling upon
24. they did so cry out	—	they cried so out
29. they departed from him	—	they that were about, &c. de-
that were about &c.		parted from him
xxiii. 3. according to the law	—	according to law
9. there arose	—	there was
11. standing by him said	—	stood by him and said
12. day was come	—	it was day
— under a curse	—	with a curse
— till they killed	—	till they had killed
14. Who came	—	And they came
16. Which when Paul's	—	And when Paul's
17. And Paul	—	Then Paul
18. And he taking him brought	—	So he took him and brought
him		him
18. 22. 28. unto	—	to
22. that he should tell	—	to tell
23. as far as Cesarea	—	to Cesarea
— for the third hour	—	from the third hour
25. lest perhaps the Jews	—	lest the Jews
— to take money	—	to receive money
27. being taken	—	who was taken
28. meaning	—	desiring
29. having nothing	—	to have nothing
30. And when I was told of	—	And when it was told me that
ambushes that they had		they had prepared an ambush
prepared for him		for him
33. did also present Paul	—	presented Paul also
xxiv. 4. not further	no further	no farther
5. raising seditions	<i>As 1749.</i>	a raiser of seditions
6. having apprehended would	—	apprehended and would have
also have judged		judged
7. with great violence took	—	took him away with great vio-
him away		lence
8. thou may'st thyself, by	—	if thou examine him, thou
examination have		may'st thyself have
9. added	—	assented
13. 23. unto	—	to
14. the sect	—	the way
16. And herein do I endeavour	—	In this I myself also study
— without offence	—	void of offence
23. that he should be easy	—	to let him be easy
— prohibit	—	forbid
24. Felix coming &c. sent	—	Felix came &c. and sent
— a Jew	—	a Jewess
26. oftentimes sending &c. he	—	he oftentimes sent &c. and
spoke		spoke
xxv. 2. unto him	—	to him

1749.	1750.	1752.
ACTS.		
xxv. 7. Who being brought, the Jews stood about him who were come down from Je- rusalem	<i>As</i> 1749.	And when he was brought, the Jews that were come down from Jerusalem stood about him
— causes	—	accusations
8. Paul making answer	—	While Paul answered
9. to shew &c. a pleasure, an- swering Paul said,	—	to do &c. pleasure, answered Paul and said,
17. sitting &c. I commanded	—	I sat &c. and commanded
— brought	—	brought forth
20. I therefore being in a doubt	—	And as I was in a doubt
22. And Agrippa	—	Then Agrippa
26. what to write	—	somewhat to write
xxvi. 6. And now for the hope &c. do I stand subject to judgment	—	And now I stand under judg- ment for the hope &c.
8. incredible that		incredible with you, that
10. authority of	—	authority from
11. oftentimes punishing them	—	I punished them often, &c. and
14. on the ground	—	to the ground
20. But to them first &c. did I preach, that they should	—	But shewed first to them &c. that they should
— unto all the country	—	throughout all the country
22. I stand unto this day	—	I continue to this day
24. As he spoke	—	Now as he spoke
26. was any	—	were any
28. And Agrippa	—	Then Agrippa
xxvii. 3. the day following	—	the next day
13. gently blowing	—	blowing gently
15. against the wind	—	into the wind
26. And we must come unto	—	But we must come upon
27. But after	—	Now after
28. Who also sounding found	—	And they sounded and found
30. the fore-part of the ship	—	the fore-ship
35. taking bread, he gave	—	he took bread and gave
— in the sight	—	in the presence
38. casting the wheat	—	casting out the wheat
40. towards shore	—	towards the shore
42. that they should kill	—	to kill
xxviii. 4. doth not suffer him	—	suffereth him not
6. expecting long and seeing that there came no harm to him	—	after they had looked a great while, and saw no harm come to him
— said, that he was	—	said he was
7. in those places	in these places	in these quarters
— receiving us &c. enter- tained	<i>As</i> 1749.	received us &c. and entertained
13. From hence	From thence	<i>As</i> 1750.
14. finding brethren, we were	<i>As</i> 1749.	we found brethren and were



1749.

1750.

1752.

## ACTS.

xxviii. 18. released me  
 19. 23. unto  
 21. from Judæa  
 23. until  
 29. these things  
 — much reasoning

*As* 1749.

—

—

—

—

—

let me go  
 to  
 out of Judæa  
 till  
 these words  
 great reasoning

## ROMANS.

i. 10, 13, 19, 24. unto

—

29. avarice

—

iii. 2. the words

—

10. That there is not

There is not

15. their feet swift

*As* 1749.

16. misery in their

—

20. before him.

—

25. hath proposed

—

iv. 9. remain

—

— unto Abraham faith was  
 reputed to justice.

—

11. that believe &amp;c. unto them

—

12. the faith that is in the un-  
 circumcision of our father  
 Abraham

—

iv. 15. neither is there trans-  
 gression

—

v. 1. Being justified therefore

—

5. poured forth

—

14. who had not

who have not

— who was

*As* 1749.

15. by the grace

—

18 to justification

—

20. And where sin abounded,  
 grace did more abound.

—

21. to death

—

— life everlasting,

—

vi. 2. We that are dead to sin,  
 how shall we live

—

4. into death

—

11. that you are dead

—

— unto God

—

18. freed

—

20. free men to justice

—

22, 23. life everlasting

—

vii. 1. \*

*A note.*

3. Therefore

*As* 1749.

13. unto me

—

viii. 2. delivered

—

3. and of sin

—

18. this time

—

to  
 covetousness  
 the oracles  
*As* 1750.

their feet are swift  
 misery are in their  
 in his sight  
 hath set forth  
 abide  
 faith was reputed to Abraham  
 unto justice.  
 that believed &c. to them  
 the faith that our father Abra-  
 ham had, being as yet uncir-  
 cumcised.

there is no transgression

Therefore being justified  
 poured abroad

that had not

that was

in the grace

unto justification

But where sin abounded, grace  
 hath abounded more.

unto death

everlasting life,

how shall we, that are dead to  
 sin, live

unto death

yourselves to be dead indeed

to God

made free

free from justice

everlasting life.

*A note.*

Wherefore

to me

freed

even of sin

this present time

1749.	1750.	1752.
ROMANS.		
x. 19. <i>No note.</i>	<i>As 1749.</i>	<i>A note.</i>
22. travelleth in pain	—	is in labour
33. shall accuse against	—	shall lay any thing to the <i>charge</i> of
ix. 4. the Testament	—	the covenant
8. accounted	—	counted
10. of Isaac	—	by Isaac
19. doth he find fault?	—	doth he then find fault?
22. What if God	—	And if God
— for destruction	—	to destruction
24. not only of the Jews	—	not of the Jews only
25. call that which was not my people, my <u>people</u> ; and her beloved that was not beloved:	—	call them my people that were not my people, and her that was not beloved, beloved:
26, 31. unto	—	to
— the sons	—	children
x. 2. For if thou	—	That if thou
11. confounded	—	ashamed.
12. unto all	—	to all
15. shall they preach	—	can they preach
22. spread my hands	—	spread forth my hands
xi. 3. they have dug	—	and have dug
7. Yea the election	but the election	<i>As 1750.</i>
12. the diminution	<i>As 1749.</i>	the diminishing
17. a wild olive	—	a wild olive-tree
xii. 1. unto God	—	to God
2. be reformed	—	be ye reformed
3. by the grace	—	through the grace
6. having different gifts,	—	having gifts different,
7. in doctrine	—	in teaching
10. with the charity of brother- hood, with honour	—	with brotherly love, in honour
16. Being of one	—	Be of one
— not minding high things, but consenting	—	mind not high things, but con- descend
17. To no man rendering	—	Render to no man
— Providing	—	provide
18. having peace	—	have peace
19. Not revenging	—	Revenge not
— unto wrath	—	to wrath
— Revenge to me	—	Revenge is mine
20. thine enemy	thy enemy	<i>As 1750.</i>
— upon his head	<i>As 1749.</i>	on his head
21. by good.	—	with good.
xiii. 4. God's minister	—	the minister of God
11. the season	—	the time
xiv. 4. his own Lord	—	his own master
10. then, why judgest thou	—	why dost thou judge
12. Therefore	—	So then

1749.

1750.

1752.

## ROMANS.

xiv. 15. For if	<i>As</i> 1749.	But if
xv. 7, 8, 19, 25. unto	—	to
15. as it were putting	—	as putting
26. of the saints	—	among the saints
xvi. 13. elect	—	chosen
17. make dissensions	—	cause dissensions
20. And the God &c. crush	—	And may the God &c. crush
26. the precept	—	the commandment

## I CORINTHIANS

i. 23. unto the Jews indeed a stumbling-block, and unto	—	to the Jews a stumbling-block, and to
24. unto them	—	to them
30. who of God is made unto us	—	who is made to us from God
ii. 1. unto you	—	to you
9. That eye	—	The eye
14. those things	these things	the things
iii. 1. unto	<i>As</i> 1749.	to
22. all are yours.	for all are yours.	<i>As</i> 1750.
iv. 3. mine own	my own	—
6. against another	against the other	—
7. Or what hast thou	<i>As</i> 1749.	And what hast thou
8. You are now full: you are now become rich.	—	Now you are full: now you are become rich:
9. we are made	—	because we are made
13. until now	—	till now
14. to confound	—	to shame
15. by the Gospel I have be- gotten you	—	I have begotten you by the gospel,
18. As if I would not come to you, so some are puffed up.	—	Some are so puffed up, as though I would not come to you.
v. 8. with the unleavened bread	—	with unleavened bread
11. that is named.	—	that is called
vi. 1. go to be judged	—	go to law
9. Do not err.	—	Be not deceived
13. Meat for the belly	—	The meat &c.
vii. 17. in all churches I teach	—	I teach in all churches
19. the observation of	—	the keeping of
30. as if they rejoiced	—	as though they rejoiced
31. as if they used	—	as though they used
viii. 4. are sacrificed	—	are offered in sacrifice
5. although	—	though
11. Christ hath died	—	Christ died
ix. 2. if unto others I be not an Apostle,	—	if I be not an Apostle to others,
3. that do examine me	—	that examine me
5. to carry about	—	to lead about



1749.	1750.	1752.
I CORINTHIANS.		
ix. 15. unto me,	<i>As</i> 1749.	to me,
x. 12. he that thinketh himself to stand let him	—	let him that thinketh himself to stand
24. that which is another's	—	that which is for the welfare of another.
28. has been	—	hath been
32. Be without offence &c. and to	—	Give no offence &c. nor to
33. in all things please all men,	—	please all men in all things,
xi. 2. I have delivered	—	I delivered
6. or made bald	—	or shaven
13. You yourselves judge :	—	Judge, you yourselves
13, 14, 23. unto	—	to
18. schisms	—	divisions
25. shall drink, for	—	shall drink <i>it</i> , for
26. the chalice	—	this chalice
27. Therefore	—	Wherefore
xii. 7. And the manifestation	—	But the manifestation
23. about these we put	—	on these we bestow
24. giving to that which want- ed, the more abundant honour.	—	giving the more abundant ho- nour to that which wanted.
28, 29. Doctors	—	teachers
31, unto you	—	to you
xiii. 13. the greater	—	the greatest
xiv. 2. 26. unto	—	to
— Yet by the Spirit	—	But by the Spirit
13. he that speaketh &c. let him pray,	—	let him that speaketh &c. pray
21. written, that in other	written, in other	<i>As</i> 1750.
23. infidels	—	unbelievers
24. an unlearned person	—	one unlearned
34. permitted them	—	permitted to them
xv. 2, 28. unto	—	to
12. he rose	he arose	<i>As</i> 1750.
25. all his enemies	<i>As</i> 1749.	all enemies
<i>No note.</i>	—	( <i>a Note</i> )
33. Be not seduced	—	Be not deceived
35. And with what	or with what	<i>As</i> 1750.
40. one is the glory of the ce- lestial, and another of the terrestrial	<i>As</i> 1749.	the glory of the celestial is one, and that of the terrestrial an- other.
41. one is the glory of the sun, another the glory &c.	—	There is one glory of the sun another glory &c.
45. was made into a living	—	was made a living
— Adam into a quickning	—	Adam a quickning
xvi. 1. so do ye also	—	so do you also.
2. the collections	—	the gatherings

1749.

## I. CORINTHIANS.

1750.

1752.

xvi. 3. into Jerusalem

to Jerusalem

*As 1750.*

4. I also go,

*As 1749.*

I go also

6. on my way

—

on my journey

12. And as touching

And touching

As touching

— unto you

*As 1749.*

to you

14. in charity

—

with charity

17. because that which

—

for that which

19. Priscilla, with the church

Priscilla salute you &amp;c.

*As 1750.*

&amp;c. salute you

with the Church

— also I lodge

I also lodge

—

20. in a holy kiss.

*As 1749.*

with a holy kiss

22. *No note.**A Note.*

## II. CORINTHIANS.

i. 2. unto you

—

to you

4. in all distress

—

in any distress

19.

—

*A Note.*

23. I came not any more

—

I came not as yet

24. we exercise dominion

—

we lord it

ii. 1. not to come

—

that I would not come

2. can make

—

should make

7. pardon and comfort him

—

forgive him and comfort him

8. For which cause

—

Wherefore

10. have pardoned

—

have forgiven

— have pardoned if I have

—

I forgave, if I have forgiven

pardoned

12. unto me

—

to me

13. I went into

—

I went from thence into

14. maketh us

—

causeth us

— manifesteth

—

maketh manifest

17. before God

—

in the sight of God

iii. 3. Being manifested that you

—

Forasmuch as you are manifestly

are

declared to be

— in the fleshy tables

—

in fleshy tables

6. quickneth.

—

giveth life.

7. is made void

—

is done away

13. upon his face

—

over his face

14. this present day

—

this day

— is made void

—

is done away

iv. 10. the mortification of

—

the dying of

— in our mortal flesh.

—

in our bodies.

13. for which cause

—

therefore

— for which cause we speak

—

and therefore we speak.

also.

15. unto

—

to

17. For that which is at pre-

—

For our present tribulation,

sent momentary and light  
of our tribulation,

which is momentary and light

v. 1. we know, if

—

we know, that if

1749.

## II. CORINTHIANS.

1750.

1752.

v. 1, 2. habitation	<i>As</i> 1749.	dwelling
3. that we be found	—	if we be found
4. that which is mortal	—	that what is mortal
8. But we are confident and	—	We are confident, I say, and
10. be manifested before	—	appear before
13. be transported in mind	—	be beside ourselves
16.	—	<i>A note.</i>
17. the old things	—	old things
20. For Christ therefore we are Ambassadors	—	We are therefore ambassadors for Christ
21. Him, that knew no sin, for us he hath made sin ;	—	He hath made him <i>to be</i> sin for us, that knew no sin ;
—	—	<i>Note.</i>
vi. 14. the yoke with	—	the yoke together with
vii. 1. sanctification	—	holiness
11. it worketh	—	doth it work
12. for his sake	—	for his cause
viii. 1. unto you	—	to you
—	—	<i>A note.</i>
6. among you	—	in you
— your charity	—	your love
10. I give my advice	—	I give counsel
ix. 1. unto you	—	to you.
2. is ready from the year past,	—	was ready a year ago,
3. the thing which we boast	—	what we boast
10. And he	—	Now he
11. simplicity which worketh	<i>A note.</i>	bountifulness which causeth
12. Because :—office	—	For :—service
13. By the proof &c. glorifying God :—unto	—	While by the proof &c. they glorify God :—to
— the simplicity	—	the liberality
14. in their praying	—	by their praying
x. 1. mildness and modesty	—	meekness and gentleness
2. who reckon us	—	who think of us
4. to God	—	in God
5, 13, 16. unto	—	to
8. if also I	—	if I also
11. when we are present.	when present	<i>As</i> 1750.
18. who commendeth	<i>As</i> 1749.	that commendeth
xi. 1.	—	<i>A note.</i>
6. although	—	though
7. humbling myself	—	abasing myself
— I preached unto you	—	I have preached to you
— freely	—	free cost.
8. for your ministry	—	to serve you.
10. be broken off	—	be stopt
16. Again I say,	—	I say again
— as foolish	—	as one foolish
21. any man dare &c. I dare	—	any man is bold &c. I am bold



1749.

1750.

1752.

## II. CORINTHIANS.

xi. 27. in much watchings, 28.	<i>As</i> 1749.	in watchings often, <i>A note.</i>
xii. 1. to the visions	—	to visions
2. rapt even to	—	caught up to
4. That he was	—	How he was
5. For such an one	—	Of such a one
6. though I should have a mind to glory,	—	even if I would glory,
— I will say	—	I shall say
7. exalt me	—	lift me up
8. thrice I besought	—	I thrice besought
9.	—	<i>A note.</i>
10. For which cause I please myself	—	Therefore I take pleasure
— for Christ.	—	for Christ's sake.
11. compelled me.	—	compelled me <i>to it.</i>
13. Pardon me this injury.	—	Forgive me this wrong.
14. unto you.	—	to you.
15. But I	—	And I
20. lest perhaps when	—	lest when
21. I mourn	—	I bewail
xiii. 1. stand	—	be established
2. I have told before	—	I have told you before
4. although	—	though
10. unto	—	to
12. in a holy kiss.	—	with a holy kiss.

## GALATIANS.

i. 9. so now I say	—	so I say now
23. He, who persecuted	—	He that persecuted
ii. 1. after fourteen years	—	fourteen years after
2. conferred with them that gospel	conferred with them the gospel	communicated to them the gos <sup>a</sup> pel
— apart with them	<i>As</i> 1749.	apart to them
4. servitude	—	bondage
7.	—	<i>A note.</i>
9. unto	—	to
16. knowing that man	—	knowing that a man
18. a prevaricator.	—	a transgressor.
iii. 8. told unto Abraham	—	told Abraham
9- Therefore they	—	So then they
10. that abideth not	—	that continueth not
11. in the law	—	by the law
19.	—	<i>Two notes.</i>
22.	—	<i>A note.</i>
23, 25. the faith came	—	that faith came
29. then are you	—	then you are
iv. 3. So we also	—	Even so we
— were serving	—	were in bondage

1749.	1750.	1752.
GALATIANS.		
iv. 7. Therefore now he is not	<i>As</i> 1749.	Wherefore now he is no more
8. are not gods.	—	are no gods.
9. which you desire to serve	—	to which you desire to be in bondage
29. so also it is now.	—	even so it is now.
31. hath made	has made	<i>As</i> 1750.
v. 3. circumcising himself	<i>As</i> 1749.	that circumciseth himself
4. You are made void of Christ	—	Christ is become of no effect to you, whosoever of you are jus- tified by the law :
you who are justified in the law :	—	will be no otherwise minded :
10. will not be of another mind :	—	one by another.
15. one of another.	—	not fainting.
vi. 9. not failing	—	let us do good
10. let us work good	—	
EPHESIANS.		
i. 3. with spiritual blessings	—	with all spiritual blessings
4. he chose	—	he hath chosen
13. were signed with	—	were sealed with
18. what the hope is	—	what is the hope
21. Domination	dominion	<i>As</i> 1750.
22. hath subjected	<i>As</i> 1749.	hath put
ii. 3. In which also	—	Among whom
5. dead in sins	—	dead by sins
6. through Christ	—	in Christ
12. the testaments	the testament	the covenants
18. we have access both	<i>As</i> 1749.	we have both access
iii. 15.	—	<i>A note.</i>
16. by his Spirit with might	—	with might by his spirit
iv. 13. Until	—	Till
16. body, being compacted	—	body, compacted
19. unto	—	to
22. the desire	—	the desires
23. be renewed	—	be ye renewed
28. He that stole, let him now	—	Let him that stole, steal now
steal no more :	—	no more :
v. 4. Or obscenity, or—or	—	Nor obscenity, nor—nor
5. or : or	—	nor :—nor
— hath inheritance	—	hath any inheritance
8. Walk thou	—	Walk ye
16. because the days	—	for the days
17. become not	—	be ye not
23. Because the husband	—	For the husband
30. Because we are	—	For we are
vi. 5. your lords	—	your masters
7. serving	—	doing service
10. the might of his power	—	the power of his might
13. Therefore	—	Wherefore
24. in incorruption	—	in sincerity,
—	—	<i>A note.</i>

1749. PHILIPPIANS.	1750.	1752.
i. 5. communication	<i>As</i> 1749.	fellowship
7. for that I have	—	because I have
11. Filled	—	Being filled
12. Brethren, I desire	—	I desire, brethren,
19. shall fall out to me unto salvation	—	shall turn to my salvation
27. whether I come and see you, or being absent may hear of you	—	whether when I come and see you, or be absent I may hear of you,
28. And in nothing be ye terri- fied	—	And that you are in nothing terrified
29. unto you	—	to you
— for him.	—	for his sake.
ii. 1. any society	—	any fellowship
3. contention	—	strife
7. emptied himself	—	debased himself
— in habit	—	in fashion
9. For which cause	—	Wherefore
— above all names	—	above every name
14. hesitations.	—	demurrings.
23. unto you	—	to you
24. I myself also	—	I also myself
25. I have thought	—	I thought
26. he was sick.	—	he had been sick.
30. to the point of death	—	nigh unto death;
— delivering his life	—	delivering up his life
— on your part was wanting	—	was wanting on your part
iii. 3. in spirit serve God	—	serve God in spirit
5. according to the law	—	as touching the law
6. According to zeal,	—	As to zeal,
— according to the justice	—	as to the justice
7. the things that were gain to me, the same	—	what things were gain to me, those
12. if I may by any means ap- prehend, wherein	—	if that I may by any means ap- prehend that whereunto
13. I do not count	—	I count not
14. the supernal vocation	—	the high calling
15. God will reveal	—	shall God reveal
16. we are come	—	we are already arrived
iv. 1. dearly beloved brethren	—	brethren dearly beloved
6. petitions	—	requests
8. whatsoever modest &c. just &c. holy &c. lovely &c.	—	whatsoever things are modest (and so of the rest, just, holy, lovely)
— of good fame	—	of good report
14. communicating to	—	communicating with
18. pleasing God.	—	well pleasing to God.



1749.	1750.	1752.
COLOSSIANS.		
i. 6. unto you	<i>As</i> 1749.	to you
8. hath manifested	—	hath declared
13. the son of his love	—	his beloved son
20. things on earth,	—	things that are on earth,
26. is manifested	—	is made manifest
ii. 1. whosoever have not	—	as many as have not
8. cheat you	—	impose upon you
— the elements	—	the rudiments
9. corporally.	—	bodily.
11. with circumcision	—	with a circumcision
15. despoiling	—	spoiling
— he hath exposed them confidently in open shew, triumphing over them,	—	he made a shew of them confidently, triumphing openly over them,
19. the whole body	—	all the body
20. elements	—	rudiments
— as living	—	as though living
iii. 2. upon	—	on
4. you also shall	—	shall you also
6. For which things	—	For which things sake
8. lay you also	—	put you also
13. so you also.	—	so do you also.
17. all things <i>do ye</i> in the name	—	do all in the name
21. to indignation	—	to anger
iv. 2. in thanksgiving.	—	with thanksgiving.
3. I am bound.	—	I am in bonds.
10. unto you	—	to you
16. and that you read that	—	and read you that
18. mine own	my own	<i>As</i> 1750.
— bands.	<i>As</i> 1749.	bonds.
I. THESSALONIANS.		
i. 5. unto you	—	to you
ii. 2. suffered many things before,	—	suffered before,
4. approved by God	—	approved of God
8. would gladly impart unto you	—	would gladly have imparted to you
12, 18. unto	—	to
15. and please not	—	and they please not
16. Prohibiting us	—	Forbidding us
18. I Paul indeed	—	even I Paul
— Satan hath hindered	—	satan hindered
iii. 7. our necessity	—	our distress
10. more abundantly praying	—	praying more abundantly
iv. 2. precepts	—	commandments
6. circumvent	—	deceive
— these things	—	such things
7. unto uncleanness but unto sanctification :	—	to uncleanness but to holiness.

1749.

## I. THESSALONIANS.

iv. 8. Therefore he

16. taken up

— into the air

v. 7. drunk

9. unto

10. watch or sleep

11. For which cause

14.

23. in the coming

26. in a holy kiss.

27. I adjure you

1750.

*As* 1749.

—

—

—

—

—

—

—

—

—

I charge you

1752.

He therefore

caught up

in the air

drunken

to

wake or sleep

Wherefore

*A note.*

for the coming

with a holy kiss.

*As* 1750.

## II. THESSALONIANS.

i. 2. Grace unto you

4. faith, in all

11. his vocation

iii. 1.

2. importunate

5. your hearts

6. we denounce unto you

7. unquiet

10. this we declared

11. heard there are

12. to them that are such we  
denounce, and we beseech  
them in the Lord,*A note.*

faith, and in all

*As* 1749.

—

—

we charge you

disorderly

*As* 1749.

—

we charge them that  
are such, and beseech  
them by the Lord,

Grace be to you

*As* 1750.

his calling

*A note.*

troublesome

your heart

*As* 1750.*As* 1750.

we declared this

heard that there are

*As* 1750.

## I. TIMOTHY.

i. 6, 16. unto

10. them who defile

12. in the ministry.

13. contumelious :

18. precept

— O son Timothy

— going before

20. delivered up to Satan

ii. 8. contention.

9. sobriety, not with

iii. 7. testimony of them

15. ground of truth.

16. unto

13. attend unto

v. 9. of no less than threescore

10. Having testimony

13. house : and are not only idle,

17. they who

vi. 4. blasphemies

9. and the snare

— into destruction

10. the desire of money

*As* 1749.

—

—

—

—

—

—

—

—

—

—

ground of the truth.

*As* 1749.

—

—

—

—

—

and into the snare

*As* 1749.

—

to

them that defile

into the ministry,

injurious :

charge

son Timothy

which went before

delivered to Satan

strife,

sobriety, and not with

testimony from them

*As* 1750.

to

give attention to

not under threescore

Well reported of

house : not only idle

those who

railings

*As* 1750.

in destruction

covetousness

1749.

1750.

1752.

## I. TIMOTHY.

vi. 10. some coveting

11. pursue

— mildness

17. the uncertainty of riches

—

—

—

—

some desiring

follow after

meekness

uncertain riches

## II. TIMOTHY.

i. 10.

11. and teacher

12. 18. unto

17. sought me

ii. 2. by many

4. secular

7. in all things understanding.

12. he will also deny

19. depart from iniquity who  
nameth the name of the  
Lord.

—

—

—

—

—

—

—

—

—

*A note.*

and a teacher

to

sought me out

before many

worldly

understanding in all things.

he also will deny

that nameth the name of the  
Lord depart from iniquity.

iii. 8.

11. at Iconium

15. thine infancy

— by the faith

iv. 2. in all patience

4. will indeed turn

— unto fables

5.

8. in that day :

— not only to me

9 is gone

—

thy infancy

*As 1749.*

—

—

—

—

—

—

—

—

*A note.*

Iconium,

*As 1750.*

through the faith

with all patience

will turn

to fables

*A note.*

at that day :

not to me only

is departed

## TITUS.

i. 3. in preaching

10. there are many

11. teaching the things

12. said, a prophet of their own,

ii. 6. that they be sober.

8. The sound word

iii. 2. mildness

3. hateful, hating

8, 22. unto

—

—

—

—

—

—

—

—

—

—

through preaching

there are also many

teaching things

a prophet of their own, said,

to be sober.

*Thy* speech sound,

meekness

hateful and hating

to

## PHILEMON.

i. 1. a brother

8. though I have

10. my son, whom &amp;c. Onesimus.

— my bands

11. Who hath been heretofore  
unprofitable to thee, but  
now is profitable

18. put that to

—

—

—

—

—

—

—

—

—

our brother

though I might have

my son Onesimus, whom &amp;c.

my bonds

Who heretofore was unprofitable  
to thee, but now profitable

put it to



1749. HEBREWS.	1750.	1752.
i. 1. who at sundry times and in divers manners	<i>As</i> 1749.	diversely and in many ways
10. didst found	—	hast founded
— the works of thy hands are the heavens.	—	the heavens are the works of thy hands.
13. thine enemies	thy enemies	<i>As</i> 1750.
ii. 1. lest perhaps	<i>As</i> 1749.	lest at any time
2. by Angels	—	by the Angels
3. 17. unto	—	to
4. distributions	—	gifts
5. subjected unto	—	put in subjection to
7. a little lower	—	a little lesser
8. subjected all things	—	put all things in subjection
— he hath subjected	—	he subjected
9. a little lower	—	a little lesser
10. to perfect the author of their salvation, by his passion.	—	to make the author of their salvation perfect through suf- fering.— <i>A note.</i>
14. Therefore because the chil- dren are	—	Forasmuch then as the chil- dren were
— hath been partaker of	—	partook of
15. servitude	—	bondage
16.		<i>A note.</i>
17. before God that he might be a propitiation	—	with God, to make a recon- ciliation
iii. 1. vocation	—	calling
— confession	—	profession
2. made him	—	appointed him
3. greater glory	—	more glory
— greater honour	—	more honour
5. to be said.	—	to be spoken.
6. the son	—	a son
12. lest perhaps there be	—	lest there be
13. that none of you	—	lest any one of you
iv. 1. a promise having been left us of entering	—	the promise being left of entering
2. unto us	—	to us
— in like manner as unto	—	as well as to
3. this indeed when	—	this when
13. to his eyes, to whom	—	to the eyes of him to whom
14. Having therefore	—	Seeing then that we have
15. without sin.	—	yet without sin.
v. 1. is ordained	—	is appointed
5. that he might be made	—	to be made
— unto him	—	to him
7. with a strong cry and tears offering up prayers &c.	—	offering up prayers &c. with a strong cry and tears,
9. to all that obey him the cause &c.	—	the cause &c. to all that obey him.

1749.	1750.	1752.
HEBREWS.		
v. 12. elements	<i>As</i> 1749.	rudiments
14. by custom	—	by use
vi. 2. and imposition	—	and of the imposition
4. illuminated	—	enlightened
5. making him a mockery	—	making a mockery of him
8. is reprobate	—	is rejected
— unto	—	to
9. we speak thus.	—	we thus speak.
11. you shew	—	you should shew
13. God making promise &c.	—	when God made promise &c. he
swore	—	swore
— by whom he might swear,	—	to swear by,
14. unless blessing I shall	—	surely blessing I will bless thee,
— I shall multiply thee.	—	I will multiply thee.
15. patiently enduring,	—	after he had patiently endured,
vii. 2. first indeed by interpre-	—	first by interpretation of <i>his</i>
tation, is king	—	<i>name</i> , is king
5. that is to say, of	—	that is, of
11. If then perfection was	—	If then perfection were
13. attended on	—	gave attendance at
15. there ariseth	—	there arise
18. indeed	—	verily
— because of the weakness	—	for the weakness
21. unto him	—	to him
viii. 1. we have spoken	—	we have said
4.	—	<i>A note.</i>
5.	—	<i>A note.</i>
— saith he	—	saith he
6. testament	—	covenant
8. and I will perfect unto the	—	when I will make a new cove-
house of Israel, and unto	—	nant with the house of Israel,
the house of Judah, a new	—	and with the house of Juda.
testament.	—	
9. testament	—	covenant
— to their fathers	—	with their fathers
10. testament	—	covenant
— to the house	—	with the house
— in their heart will I write	—	I will write them in their
them;	—	heart:
ix. 4. a golden censer	—	the golden censer
— testament	—	covenant
— a golden pot	—	the golden pot
9. the time present:	—	the time then present:
10.	—	<i>A note.</i>
11. with hand	—	with hands
14. by the Holy Ghost	—	through the Holy Ghost
14, 20. unto	—	to
23. It was necessary	It is necessary	<i>As</i> 1750.

1749.	1750.	1752.
HEBREWS.		
ix. 24. the Holies	<i>As</i> 1749.	the Sanctuaries
25. the Holies	—	the holy places
27. unto men	—	for men
28.		<i>A note.</i>
x. 1. of the good things	—	of good things
— by the self-same &c. can never make	—	can never with the self-same &c. make
10. In the which will	—	By the which will
15. he said	—	he had said
16. the testament	—	the covenant
— unto them	—	with them
26. having the knowledge	—	having received the knowledge
29. testament	—	covenant
— by which	—	with which
xi. 1. that appear not	—	that are not seen
3. that from invisible things visible things might be made.	—	that visible things might be made from invisible.
6. to them	—	of them
9. in the land, dwelling in cottages, with Isaac and Jacob the coheirs of the same promise.	—	in the land of promise, as in a strange country, dwelling &c. the heirs with him of the same promise.
20. By faith also of things to come, Isaac blessed Jacob and Esau.	—	By faith also Isaac blessed Jacob and Esau, concerning things to come.
21. Jacob dying	—	Jacob when he was dying
— adored	—	worshipped
25. Rather chusing to be afflicted	—	choosing rather to suffer persecution
32. of Gedeon, Barac, &c.	—	of Gedeon, of Barac, &c.
33. by faith conquered	—	through faith subdued
34. valiant in battle	—	valiant in war
— of foreigners	—	of the aliens
xii. 1. over our head	—	over us
— and sin which surrounds us;	—	and the sin that surroundeth us;
— proposed to us.	—	that is set before us.
2. and now sitteth	—	and sitteth
5. unto children	—	to children
7. discipline.	—	correction.
9. for instruction, and we revered them :	—	who corrected us, and we gave them reverence ;
10. according to their own pleasure instructed us.	—	chastened us according to their own pleasure.
— might receive his sanctification.	—	might be partakers of his holiness.
11. Now all chastisement for the present indeed seemeth not to bring	—	Now no chastisement for the present seemeth to bring



1749.

## HEBREWS.

- xii. 17. the benediction  
 18. a mountain  
 — a fire  
 — and a whirlwind  
 23. in the heavens  
 25. refuse him not  
 27. yet once more :  
 — things as made,  
 28. Therefore receiving &c. we  
 have  
 xiii. 1. the charity of the brother-  
 hood  
 3. that labour  
 6. to me.  
 7. the Word of God to you :  
 8. and the same  
 11. the Holies  
 12. by his own  
 14. for we have not here a  
 — one that is to come.  
 15. always to God, that is to  
 say the fruit of lips con-  
 fessing to his name.  
 22. in few words  
 23. if he comes  
 24. brethren from Italy

1750.

*As* 1749.

in a few words

*As* 1749.

1752.

- the blessing  
 the mountain  
 the fire  
 nor to a whirlwind  
 in heaven  
 refuse not him  
 yet once :  
 things that are made,  
 Wherefore we receiving &c.  
 have  
 fraternal charity  
 that are afflicted  
 unto me.  
 to you the word of God :  
 and he is the same  
 the sanctuary  
 with his own  
 For here we have no  
 one to come.  
 to God continually, that is, the  
 fruit of lips giving glory to his  
 name.  
*As* 1750.  
 if he come  
 brethren of Italy

## JAMES.

- i. 6. moved and carried about  
 9. in his exaltation  
 10. And the rich,  
 14. is tempted by his own con-  
 cupiscence, being drawn  
 away  
 27. Religion clean &c. is this,  
 to visit  
 ii- 2. if there shall come  
 — a golden ring in fine ap-  
 parel, and there shall  
 come in  
 3. and shall say to him, sit  
 thou well: but say  
 5. poor in this world  
 10. And whosoever  
 17. so faith also, if it have not  
 18. by works, my faith.  
 26. For even as  
 iii. 1. Be ye not  
 5. Even so the tongue also is

*To the Title—a note.*

- driven and tossed about  
 in his being exalted  
 But the rich,  
 is tempted, being drawn away  
 by his own concupiscence  
 This is clean religion, &c. to  
 visit  
 if there come  
 a gold ring in gay apparel, and  
 there come in  
 and say to him, sit thou here in  
 a good place; and say  
 poor of this world  
 Now whosoever  
 Even so faith, if it has not  
 my faith, by works,  
 For as  
 Be not  
 Even so the tongue is

1749.

JAMES.

- iii. 6. inflameth  
8. an unquiet evil:  
iv. 1. are they not  
v. 1. which shall come

1750.

*As* 1749.

—

—

—

1752.

setteth on fire  
a restless evil:  
come they not  
that shall come

I. PETER.

- |   |  |   |
|---|--|---|
| i. 13. in that grace which is offered you in the                      | in the grace which is offered you in the | in the grace which is offered you at the                              |
| 18. things as gold  | <i>As</i> 1749.                          | things such as gold   |
| 21. hath given him  | —  | gave him  |
| 24. flower of grass.  | —  | flower of the grass.  |
| 25. which by the gospel hath been preached unto you.                  | —  | which hath been preached among you.                                   |
| ii. 6. it is said in  | —  | it is contained in  |
| 7. believe, he is honour:   | —  | believe, honour:  |
| 9. marvellous light.  | —  | admirable light.  |
| 12. may by the good works which they shall behold in you, glorify God | —  | considering you by <i>your</i> good works, they may give glory to God |
| iii. 7. to the female   | —  | to the woman  |
| 8. And in fine  | —  | And finally   |
| 11. and pursue it.  | —  | and follow it.  |
| 12. upon them   | —  | against them  |
| 14. of their fear   | —  | of their terrour  |
| 18. enlivened in  | —  | brought to life by  |
| 19. coming he preached  | —  | he came and preached  |
| 21.   | —  | <i>A note.</i>  |
| iv. 5. render account   | —  | give account  |
| 8. a multitude  | —  | the multitude   |
| 14. blessed:  | —  | happy:  |
| v. 2. not for   | —  | and not for   |
| 5. and to the humble  | but to the humble                        | <i>As</i> 1750.   |
| 9. befalls  | befals                                   | befalleth   |
| 11. empire  | <i>As</i> 1749.                          | dominion  |

II. PETER.

- |   |   |  |
|---|---|--|
| i. 1. in the justice                                | — | by the justice                                 |
| 2. Grace to you and peace be accomplished           | — | Grace and peace be multiplied to you           |
| 5. employing all care, minister in your faith       | — | giving all diligence, join with your faith     |
| 5, 6, 7. in   | — | with   |
| 7. love of brotherhood                              | — | brotherly love                                 |
| 9. having forgotten that he was purged              | — | forgetting his being purged                    |
| 10. make sure your calling, &c.                     | — | make your calling &c. sure:                    |
| 15. that after my decease also, you may often have, | — | that you may also often have after my decease, |
| 17. I have pleased myself,                          | — | I am well pleased,                             |

1749.	1750.	1752.
II. PETER.		
i. 19. And we have	As 1749.	We have also
ii. 1.		<i>A note.</i>
3. perdition	—	destruction
4. delivered them drawn down by infernal ropes to	—	delivered them to infernal ropes, drawn down to
9. from temptation	—	out of temptation
10. government	—	governments
— self-willed	—	pleasing themselves
11. bring not against them- selves a railing judgment.	—	bring not a cursing judgment against them.
—		<i>A note.</i>
13. of <i>their</i> injustice, counting for a pleasure the delights of a day	—	of injustice, counting pleasure the delights of a day :
— stains and spots, sporting themselves to excess,	—	stains and blemishes, flowing in deleacacies,
17. fountains	—	wells
18. proud words	—	swelling words
— by the desires	—	through the desires
— who for a little while es- cape, such as converse	—	who had escaped a little from * them that converse
22. has happened	—	hath happened
— his vomit	—	his own vomit
iii. 1. this second Epistle	—	this is the second Epistle
8. of this one thing be not ignorant, my beloved,	—	be not ignorant, my beloved, of this one thing,
10. works which are	—	works that are
12. burning heat ?	—	burning heat of fire.
13. his promises,	—	his promise,
14. ye may	—	you may
15. given him	—	given to him
16. certain things	—	some things
I. JOHN.		
i. 2. the life eternal	—	the eternal life
ii. 3. we have known him	—	we know him
—		<i>A note.</i>
4. He who saith	—	He that saith
8.	—	<i>A note.</i>
8, 12, 13, 14. unto you	—	to you
15. which are	—	that are
18.		2 Notes.
19.		<i>A note.</i>
20.		<i>A note.</i>
— the unction	—	an unction.
25. life everlasting.	—	eternal life
27.		<i>A note.</i>
— that any man teach	—	that any teach
— and is truth,	—	and it is truth,
iii. 7. even as he is just.	—	as he also is just.



1749.

## I. JOHN.

iii. 9. committeth not sin.

— abideth

22. things which are

iv. 1. if they be

3.

10. he hath first loved us.

v. 1.

— him who begot

4.

6, 8.

7. And there are three who  
give testimony8. that give testimony on  
earth, the spirit, and the  
water,

18.

20. and life eternal.

1750.

*A note.**As 1749.*

—

—

—

—

*A note.**As 1749.*

—

—

—

—

*A note.**As 1749.*

1752.

doth not commit sin.

remaineth

things that are

whether they be

*2 Notes.*

he first loved us.

that begot

*A note.**2 Notes.*For there are three that bear  
testimonythat bear testimony on earth, the  
spirit, the water,*A note.*

and eternal life.

## II. JOHN.

1. in the truth,

2. dwelleth

3. Grace be with you, mercy  
and peace,

11. unto him

—

—

—

—

in truth,

abideth

Grace, mercy, and peace be with  
you,

to him

## III. JOHN.

7. they went out,

10. For this cause,

— with malicious words prat-  
ing against us.

—

—

—

they went forth,

Wherefore

prating against us with mali-  
cious words.

## JUDE.

3, 11. unto

4. ungodly men, turning the  
grace of our Lord God

7. given themselves to

9. railing speech,

10. whatever

11. after the error of Balaam,  
they have for reward  
poured out themselves,

— the contradiction

25. empire

—

—

—

—

—

—

—

—

—

—

—

—

—

to

ungodly, turning the grace of  
our God

given themselves over to

cursing speech,

whatsoever

have poured out themselves after  
the error of Balaam, for reward,

the gainsaying

dominion

*5 Notes, at v. 6, 8, 9, 11, 14.*

## APOCALYPSE.

i. 10. in the spirit

14. as white wool

18. And alive

—

—

—

in spirit

like white wool

And am alive

1749.	1750.	1752.
APOCALYPSE.		
ii. 1. These things saith he who holdeth	<i>As</i> 1749.	Thus saith he that holdeth
8. These things saith	—	Thus saith
18. —	—	—
— and his feet are like to	—	and his feet like unto
iii. 1. These things saith	—	Thus saith
7. —	—	—
8. a door opened	—	an open door
— thou hast a little strength, and	—	<i>These words are omitted.</i>
9. I will bring of	—	I will bring them of
— adore	—	worship
14. These things	—	Thus
—	—	2 Notes.
17. and have need	—	and I have need
— and knowest not	—	and thou knowest not
iv. 6. in the sight of the throne was	—	before the throne there was
— like to chrystal :	—	like crystal.
v. 11. the number of them was	—	the number of them were
vi. 1. the voice of thunder	—	the noise of thunder
5. a pair of scales	—	a balance
8. followed him.	—	followed after him.
11. till their fellow-servants, and their brethren, who are to be slain,	—	till their brethren that should be slain,
14. their places.	—	their place.
15. the rich, and the strong,	—	the rich men, and the strong men,
— of mountains.	—	of the mountains.
vii. 2. the sign	—	the seal
3. we sign	—	we seal
4 to 8. signed	—	sealed
4. of every tribe	—	of all the tribes
5 to 8. twelve thousand signed	—	were sealed twelve thousand.
17. the fountains of the waters of life.	—	the living fountains of waters.
viii.		
ix. 1. unto the earth	upon the earth	<i>As</i> 1750.
4. the sign	<i>As</i> 1749.	the seal
5. unto them	—	to them
9. the noise	—	the sound
20. plagues, did not	—	plagues, yet did not
x. 6. that there should be time no longer.	that time shall be no longer.	<i>As</i> 1750.
7. should be finished	shall be finished	<i>A note.</i>
8. again speaking to me,	<i>As</i> 1749.	speaking to me again,
xi. 3. unto	—	to
6. over waters	—	over the waters

1749.	1750.	1752.
APOCALYPSE.		
xi. 13. there was made a great	<i>As</i> 1749.	there was a great
15. this world	—	the world
17. taken to thee thy	—	taken thy
18. and the saints	—	and to the saints
xii. 1. a great sign appeared	—	there appeared a great wonder
2. being with child she cried	—	she being with child cried
3. was seen another sign	—	appeared another wonder
— diadems.	—	crowns.
7. fought with	—	fought against
9. that old serpent	—	the old serpent
12, 14. unto	—	to
17. angry against	—	angry with
xiii. 1. diadems	—	crowns
3. slain to death :	—	wounded to death :
4. with him.	—	with it.
5. to him	—	to it
— to him to do two	—	to it to do for two
6, 7. unto	—	to— <i>A note.</i>
16, 17. character	—	mark
xiv. 1. upon	—	on
2. the noise of many	—	the voice of many
— as the voice of harpers	—	as of harpers
6. unto them	—	to them
7. heaven and earth	—	the heaven and the earth
8. is fallen, is fallen :	—	is fallen, she is fallen :
9, 11. character	—	mark
19, 20. press	—	wine-press
20. up to	—	even up to
xv. 6. clothed with clean	—	clothed in clean
xvi. 2. upon men	—	upon the men
— the character	—	the mark
5. because thou hast	—	who hast
8. unto him	—	to him
11. from their works.	—	for their works.
16.	—	<i>A note.</i>
18. never had been	—	never hath been
xvii. 12. received kingdom,	—	received a kingdom,
13. one design : and their	—	one counsel : and they shall de-
strength and power they	—	liver their strength and power
shall deliver	—	
14. fight with	—	fight against
xviii. 7. and lived in	—	and hath been in
— am no widow ; and sorrow I	—	am not a widow ; and I shall see
shall not see.	—	no mourning.
8. with fire	with the fire	<i>As</i> 1750.
12. and silver, and precious	<i>As</i> 1749.	and of silver, and of precious
stones, &c. &c.	—	stones, &c. &c.
13. and odours,	—	and of odours,
xix. 1. of much people,	—	of many multitudes,



1749.	1750.	1752.
APOCALYPSE.		
xix. 6. thunders,	<i>As</i> 1749.	thunderings,
11. beheld	behold	<i>As</i> 1750.
12. diadems	<i>As</i> 1749.	crowns
15. the nations	—	the Gentiles
20. the character	—	the mark
xx. 4. his character	—	his mark
8. they came upon	—	they came up upon
xxi. 1. was gone,	—	was passed away,
6. freely.	—	free cost.
11. the light thereof	—	the sight thereof
xxii. 5. because the Lord	—	for the Lord
17. he that heareth, let him say	—	let him that heareth say
— he that thirsteth, let him come :	—	let him that thirsteth come
— freely.	—	free cost.

*Memorandum.*—In the foregoing collation I have not noticed simple misprints; nor the difference of articles *a* and *an*; nor occasional differences of spelling, &c.: nor have mentioned that some words are printed in Italics.

It appears from this collation,

1. That the 2nd edition differs from the 1st (1749) in 124 places of the *Text*, (75 of which occur in the four Gospels): and in six *Notes*; viz. on Acts vii. 48; Rom. vii. 1; 2 Corinth. ix. 11; 1 John iii. 9; v. 1, and 18. The variations are seldom of much consequence.
2. That the 2nd edition (1750) differs from *both* 1749 and 1752, in eighteen places of the *Text*; and in three *notes*: namely, on Acts vii. 48; and 2 Corinth. ix. 11; (which notes are not found either in 1749 or 1752:) and 1 John v. 1; where the note is retained in 1752, but with considerable alteration.
3. That the 3rd edition (1752) differs from the first in more than two thousand places of the *Text*; and has a hundred and nineteen additional *Notes*.

Yet, the clerical 'Approbation' prefixed to *all these* editions, both as to *Text* and *Notes*, is *the same*; being dated in 1748.

## APPENDIX.

### NO. VI.

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#### BIBLE OF 1791. 4<sup>o</sup>.

*Passages in the New Testament translated differently from  
Dr. Challoner's Testament of 1752.*

S. MATTHEW i. 23. shall bring forth. ii. 6. who shall rule.  
11. offered to him. 14. who rising up, took. 20. rise. *ib.* who  
sought. 21. who rising up took. 22. retired into the parts.  
23. that it might be fulfilled what was said by the prophets, that  
he shall be called a Nazarene. iii. 1. came. 3. who, *for* that:  
*and so generally, through the book.* 4. John himself: his food.  
6. the Jordan. 10. yieldeth not. 11. who is to come. *ib.* stronger:  
to carry. 15. suffer it now. 16. went up presently: behold.  
iv. 4. Man liveth not by bread. 6. That he hath given: charge of  
thee: hurt thy foot. 9. if falling down thou wilt adore me. 14. that  
what was said by Isaias the prophet might be fulfilled. 18. two  
brothers. 19. become fishers. 21. brothers. 22. immediately  
leaving their nets. 23. all diseases and infirmities. v. 1. Now  
Jesus seeing: he had sat down. 6. they shall be filled. 11. all  
manner of evil. 12. Rejoice and be exceeding glad. 13. it is then  
good for nothing. 14. a city that is set. 17. Think not. 20. I  
say to you: abound more than. 21, 22. shall be guilty. 23. if thou  
offerest.—at the altar. 24. first go. 25. make an agreement.  
37. from evil. 46. those. vi. 1. that you may be seen. 5. to pray  
standing: at the corners. 7. you are praying: they are heard.  
12. as we forgive. 14. will also forgive. 15. your sins. 16. to men  
they may appear fasting. 18. fasting to men. 19, 20. dig through.  
23. if therefore—how great will the darkness itself be? 25. the  
food. 26. are not you. vii. 2. you have measured. 3. a mote in  
thy brother's eye—a beam in thy own eye. 5. see to cast. 13. who  
enter by it. 17. yieldeth—bad tree. 18. yield—bad tree. 19. yield-  
eth. 22. in thy name cast out devils. 29. having authority—their

scribes. viii. 14. Peter's mother-in-law. 17. that it might be fulfilled: *and so generally through the book.* ix. 12. sick. 16. what was whole.—and the rent is made worse. 17. the bottles are lost. 18. just now dead. 24. they laughed at him. 25. when the crowd was turned out, the girl arose. 33. the devil being cast out. x. 25. the Master. xiii. 52. a master of a house. xiv. 20. baskets full of fragments. xv. 21. the confines of Tyre. xvi. 23. Go after me, Satan. xix. 11. all receive not. xx. 1. a master of a family. xxi. 33. a master of a family. xxii. 10. filled with guests. 13. Having bound his hands and feet cast him. xxv. 24. thou had not strewed. xxvi. 60. there came in two. xxvii. 1. held a council. 21. which will you have. 49. stay. 66. made the sepulchre sure with guards, sealing the stone. xxviii. 12. having taken counsel.

S. MARK v. 15. of a sound mind. vi. 12. that they should do penance. 20. having heard him, did. viii. 33. Go after me Satan—thou dost not relish. xiii. 18. may not happen. xiv. 27. scandalized in me. 35. that if it were possible, the hour pass from him. 44. cautiously. xv. 7. with seditious men. 8 to desire what he always done to them. xvi. 20. cooperating with them.

S. LUKE i. 27. the name of the Virgin. 65. were divulged. ii. 32. thy people of Israel. 34. for the ruin. v. 10. thou shalt be taking. vi. 29. hinder not. 35. the Most High. 38. that you shall measure. vii. 20. expect we? 21. sores. viii. 53. laughed at him. 56. whom he charged. ix. 10. having taken them he retired apart. 26. his majesty, and of his. 27. I say to you truly. 29. the appearance—shining. 31, 32. majesty. 31. which he was to accomplish. 38. the only one I have. 51. of his assumption—to go to. xi. 14. admired. 17. a house upon a house. 18–20. in Beelzebub. 42. leave those undone. xii. 33. the thief approacheth not. 47. hath not prepared. xiii. 3. You do penance. 11. was bent down. xiv. 1. prince of the Pharisees. 9. with blushing. xvii. 1. that scandals will not come. 3. do penance. xix. 2. and this was the chief. 48. all the people were held in suspense to hear him. xx. 6. are certain. 18. it will dash him to pieces. 28. he hath been without children. 29. without sons. 30. without a son. xxi. 19. immediately. xxii. 10. that which he entereth into. 26. as the least. 37. with the wicked he was reputed. 54. Then apprehending him. 55. whom when a certain servant,—and had looked upon him. xxiii. 11. despised him. 39. who were hanging.

S. JOHN ii. 4. what is that to me and you. iii. 33. hath attested



by his seal. v. 35. shining lamp. vi. 14. the prophet indeed. 39. I lose not thereof. 50. descending down. 53. debated. vi. 3. pass from hence. 8. my time is not yet fulfilled. viii. 16. but I and he that sent me, the Father. ix. 30. For in this is a wonderful thing. x. 8. All they who came, are. 12. whose own sheep they are not:—snatcheth. xi. 8. but just now. 17. 31. the sepulchre. xii. 46. I the light am come. xiii. 21. he protested. xiv. 2. because I go. xv. 9, 10. remain. xvi. 14, 15. will declare. 30. for thee it is not needful in this. 31. Now do you believe? xvii. 12. hath perished. 15. I do not ask that thou shouldest take them away out of the world, but that thou preserve them from evil. xviii. 17. said. 23. spoken ill. xix. 2. about him they put. 29. putting a sponge—offered it. xx. 11. Whilst she was then. 18. cometh telling. 27. be not incredulous but faithful. xxi. 23. that that disciple dieth not.

ACTS i. 2. giving commands. 11. so shall he come. 14. were persevering with one mind. 21. have been with us. ii. 6. when this voice was made. 23. you have crucified and put to death. 24. be detained by it. 36. hath made him Lord and Christ, this same Jesus. 38. But Peter to them, Do penance (said he). iii. 7. became firm. 19. be penitent. 26. every one should convert himself. iv. 1. unto them. 2. declared. 3. in custody. 6. of the priestly race. 13. Now they seeing,—knowing. 16. a miracle—conspicuous. 17. divulged. 30. in this that thou stretch forth. v. 1, 2. a field. 2. kept part,—conscious of it. 3. keep part. 21. being arrived. *ib.* assembled the Council. 24. they were in doubt what was become of them. 31. penitence. 37. whosoever consented. 38. will fall to nothing. 39. you are not able to destroy it.—to oppose God. vi. 6. they placed in the presence of. 9. But certain men &c. rose up disputing. 15. looking earnestly upon him. vii. 22. powerful. 24. having seen a certain man. 26. to them that were. 35. sent a prince. 39. repulsed him,—returned back. 45. expelled from the face. 51. with a stiff neck and uncircumcised heart. 56. rushed in violently. 57. having cast him out of the city. viii. 2. took care of. 3. Saul ravaged;—haling. 7. *The whole verse is different.* 9. *The verse is ungrammatical.* 11. They were attentive to him—with his sorceries. 13. he adhered: seeing also wonders and miracles done, he was struck with amazement. 20. thou hast esteemed the gift of God to be purchased. 22. that perhaps. ix. 21. attacked violently: for this purpose, that he might lead. 24. they

guarded. 26. he offered. 27. had acted confidently. 28. acting confidently. 38. with this request, delay not to come even to us. 39. was arrived. x. 4. have ascended. 14. I have never eaten any common and unclean thing. 15. hath purified. 36. through Jesus. 44. were hearing. 45. had come;—because: was also poured out. 48. intreated him to stay. xi. 2. disputed against him. 17. oppose. 22. the report of these things. xii. 4. whom as soon as he had apprehended. *ib.* four quaternions. 9. knew not that it was true which was done by the Angel. 12. assembled. 17. being gone out. 18. confusion. 19. they should be led away. — stayed, *for* abode: *and so repeatedly.* 22. with acclamations cried out. 23. and eaten up by worms he expired. xiii. 17. a mighty arm. 20. as it were after: after these things. 25. the shoes of whose feet. 26. sons of the race. 28. they petitioned of Pilate that they might put him to death. 31. are witnesses of him. 34. the holy faithful things of David. 48. were pre-ordained. 50. territories. xiv. 1. a great multitude. 3. stayed there, acting. 5. treat them. 7. disabled; lame. 8. this man heard Paul speaking. 13. they ran. 18. and having stoned Paul. xv. 11. *agrees with the Authorized Version.* 12. relating. 14. related how;—visited the Gentiles to take out. 17. the rest. 21. from ancient times. 33. having stayed there some time they were dismissed. 37. had a mind to take along with him. xvi. 15. there remain. 22. their garments being torn off. 27. imagining. 33. and presently all his family. 34. his family. 35. dismiss these men. 36. that you should be dismissed. 37. after having whipped us; they sent us. 38. and they themselves send us out. 39. entreated them: leading them out. 40. coming out; they entered. xvii. 3. I declare. 6. they haled Jason. 9. having received satisfaction from Jason. 13. disturbing. 16. was excited; seeing the city given up. 18. a publisher. 22. you are in all things as it were. 24. he being the Lord. 28. we move and we are. 30. having overlooked. xviii. 4. he disputed—interposing the name. 6. contradicting. 19. disputed. 20. intreated him to make a longer stay. 23. passing in order through. 28. he vigorously convinced the Jews in public. xix. 6. They spoke tongues. 11. special miracles by the hand. 19. curious things:—the price of them being computed. 20. was confirmed. 27. shall be thought nothing of. 40. in danger of being charged with: (of whom we can give no account.) xx. 9. a heavy sleep. 10. To whom when Paul went down and laid himself upon him and embracing him said, &c.

27. have not been wanting. 34. that as for such things. 35. we must receive the weak. xxi. 30. there was a concourse of people. xxii. 12. a man according to the law, having a good character. 21. the nations. xxiii. 1. with an entire good conscience. 21. waiting for thy promise. xxiv. 2. being cited; thy foresight. 8. from whom thou being judge mayst know. 14. the sect. 18. they found me; not with a crowd. 22. knowing most certainly. xxv. 10. Cæsar's tribunal. 11. that deserveth death. 16. his defence. 18. they brought in no cause wherein I could suspect any evil. xxvi. 9. I myself was indeed persuaded; in opposition to. 21. attempted. 24. was speaking; and giving an account. 29. these chains. 31. they conferred with one another: nothing that deserveth. xxvii. 15. the ship was carried away. 18. they threw overboard. 20. storm threatening; all hopes of our safety were now lost. 21. suffered. 26. into a certain island. 33. you have waited and continued fasting. xxviii. 2. the rain falling. 6. they waiting for it a long time. 13. From thence coasting. 14. meeting with brethren we were invited to stay. 14. for Rome. 19. opposing. 22. it is every where contradicted.

ROMANS i. 10. beseeching that by any means. 18. impiety. ii. 12. under the Law. 15. within themselves accusing them or else defending them. 26. the ordinances. iii. 2. the words. 24. gratis. iv. 5. the impious. 11. faith which is in uncircumcision; all the believers uncircumcised. vi. 5. in like manner we shall be. viii. 2. hath delivered. 5. relish the things. 34. yea who rose also again. ix. 6. hath failed. 31. in pursuing. x. 11. confounded. xi. 4. I have reserved to myself. 26. impiety. xii. 8. with solicitude. xv. 26. some contribution for the poor saints. xvi. 4. exposed. 7. renowned.

I CORINTHIANS i. 5. in every word. 25. for that which appeareth foolish of God, &c. and that which appeareth weakness. 28. mean things;—that he might destroy the things. 30. from him. ii. 6. who are destroyed. 7. a mystery, which is hidden, which God predestinates. 10. even the profound things. iv. 1. so look upon us. 3. by human judgment. 8. you are satiated. 9. destined to death. v. 1. It is heard for certain;—that some one hath. vi. 4. if therefore you shall have judgments about the things of the world. 7. take the injury;—suffer the fraud. 10. Sodomites. ix. 27. reprobate. x. 27. of the infidels. xi. 32. that we may not be damned. xiii. 12. in an obscure manner. xv. 24. shall have abolished all principality, and authority and power. 28. to him



who subjected all things to himself. 31. I die daily by your glory. 39. but some is that of men. 44. an animal body. 16. animal. xvi. 6. make a stay. 7. remain. 8. stay. 9. a gate is opened to me large and evident. 12. I let you know, 14. actions.

2 CORINTHIANS i. 11. by many persons. 15. second favour. 17. when therefore I had a mind to do this, did I use levity? ii. 11. circumvented. iii. 3. you being made manifest that you are. 18. with face uncovered. v. 2. clothed over. 3. that we may be. 4. clothed over. 11. we persuade men. 13. transported in mind; whether we are more moderate. 19. hath placed in us. vi. 8. through infamy and good name, as seducers and yet speaking truth. vii. 1. sanctification. 10. penance unto salvation which is lasting. 12. not on the account of him who did the injury, nor of him who suffered the wrong:—our solicitude. viii. 7. charity. 10. the year before. 12. which it hath. 21. we foresee. ix. 2. ready mind. 13. By the proof of this ministry, glorifying God in the obedience of your confession. 14. having an affection for you: eminent grace. x. 3. walking. 4. the destruction of fortifications, subverting of counsels. 11. such are we also. 12. rank. xi. 7. gratis. 9. burdensome; without being a burden. 13. labourers. 20. be extolled. 27. in many fastings. 29. I do not burn? xii. 7. puff me up. 11. in nothing have I been inferior to those. 13. pardon me this injury 17 and 18. circumvent.

GALATIANS i. 18. stayed with him. ii. 11. he was blameable. 14. to follow the way of Jews. iv. 9. poor elements. 16. in telling you the truth? 24. which bringeth forth unto bondage. 25. hath an affinity with that which now is. 29. who was according to the spirit. v. 1. stand firm. 9. the whole mass. 10. that you will not be of another mind. 11. the scandal of the cross is therefore made void. 15. eat one another. 26. not become desirous. vi. 1. spirit of mildness. 9. not failing.

EPIHESIANS i. 6. by which he made us acceptable through. 14. for the redemption. ii. 7. in goodness upon us. 12. the testaments. 15. abolishing; establishing peace. 16. destroying. 17. near at hand. iii. 3. in brief. 6. co-heirs; joint partakers of. 11. eternal decree. 12. affiance and access. 13. I beseech you not to be disheartened. 16. with power. 20. then we ask. 21. throughout all. iv. 4. your vocation. 7. of the gift. 10. might fulfil. 11. some indeed he gave to be;—and others. 12. the perfection;—unto the edification. 14. That we may not now be children. 14. in craftiness. 15. but performing. 18. obscured with darkness and alien-

ated. 21. if yet you have heard. 28. who is in need. 29. may afford. 31. taken away. v. 12. in private, it is shameful even to mention. 17. become not. 31. adhere to. 33. reverence. vi. 5. obey your carnal masters;—as Christ. 10. the might of his power. 11. snares.

PHILIPPIANS i. 11. replenished with. 14. having taken courage. 17. imagining. 23. being by much the better. 24. to remain in the flesh. ii. 6. thought it no robbery, himself to be equal to God. 7. made to the likeness of men, and in shape found as a man. 12. work your salvation with. 14. and hesitations. 15. a depraved. 25. and the minister to my wants. iii. 9. the justice which is of God in faith. 14. I pursue towards the mark, for the prize of the supernal vocation. iv. 6. Be not solicitous about anything:—your petitions. 8. amiable, *for* lovely. 15. communicated to me. 22. house.

COLOSSIANS i. 2. To them who are at Colossæ, the saints and faithful brethren in Christ Jesus. 19. it hath well-pleased, that all fulness. ii. 14. the same he took out. 15. divesting principalities. iii. 25. that doth an injury: hath done unjustly. iv. 16. shall be read among you. 18. my chains.

1 THESSALONIANS i. 9. of entrance:—you were converted. ii. 2. contumeliously treated:—solicitude. 10. among you who. 13. (as it truly is). iv. 9. Now concerning fraternal charity. v. 13. for their work. 24. who will also perform.

2 THESSALONIANS i. 3. We ought to give: as it is meet. 8. giving vengeance. ii. 2. be terrified. 10. believe a lie. 12. belief of the truth. iii. 8. in toil working.

1 TIMOTHY i. 6. vain talk. 13. contumelious. ii. 15. by bearing children. iii. 3. not litigious. 11. not detracting. 16. of piety. iv. 6. Proposing these things. 8. piety. 13. attend to. 16. Attend to thyself. v. 11. shun. 13. inquisitive. vi. 4. blasphemies. 5. esteeming gain to be piety. 6. But piety with sufficiency. 9. who would become. 11. pursue justice, piety. 19. that they may obtain true life.

2 TIMOTHY i. 10. hath enlightened life. 12. I am not confounded. 14. the good deposited in trust to thee. ii. 9. In which I labour even unto chains. 14. the subversion. 16. vain speeches: impiety. 22. from a pure heart. 25. if at any time God give them. 26. they recover themselves. iii. 5. of piety. 8. as to the faith. 12. who will live piously. 14. thou hast learned. 16. divinely inspired. iv. 3. will not bear. 4. turn away indeed: and will be turned.

8. come speedily to me. 14. many evil things : will render to him. 15. opposed. 16. first defence.

TITUS i. i. to piety. 6. not accused of luxury, nor disobedient. 15. to the defiled and the unbelievers. 16. They confess : in their deeds. ii. 2. in charity. 4. young women prudence. 8. sound speech, unblameable. 9. not contradicting. 12. renouncing impiety.—and piously. 13. Waiting for. 14. and purify :—pursuing good works. iii. 2. but modest : all mildness. 4. of our Saviour God. 8. of these things I will have thee to affirm earnestly. 13. carefully.

PHILEMON 9. thou being such a one, as Paul the aged. 13. detained : that for thee. 23. Epaphras, my fellow-prisoner, &c. salutes thee.

HEBREWS i. i. God having spoken on divers occasions. 3. the splendor of his glory. 4. name above them. 6. he introduceth. 9. above them that are partakers with thee. ii. 11. from one. iii. 6. if we retain a firm confidence and the glory. 13. while to-day is named. 17. were laid. 19. of incredulity. iv. 1. lest perhaps forsaking the promise of entering. iv. 2. with a faith. 6. incredulity. 11. incredulity. 12. more penetrating. 14. Having therefore a great high priest who hath penetrated the heavens. v. 11. great things to say. 12. not of solid food. 14. solid food. vi. 13. God making a promise :—greater, by whom he might swear. 14. saying, unless blessing. vii. 2. who indeed first by interpretation is king. 4. the chief things. 5. they of the sons of Levi. 9. by Abraham. 18. an abrogation. 19. an introduction : we approach. 25. by himself. 27. by offering up. 28. which is after the law. viii. 1. of the things spoken the sum is. 4. others who should offer. 6. better testament. 7. that first. 8. testament. 9. testament. 10. testament :—to the house. ix. 1. of worship. 2. For the first tabernacle was made. 4. golden urn :—testament. 10. justifications. 11. being present. 12. into the sanctuary. 16. intervene. 17. it is not yet of force. x. 1. of the good things. 3. a remembrance. 5. Therefore coming. 12. But he offering. 16. testament : unto them : giving my laws. 19. the Sanctuary. 29. the testament. 30. revenge. 31. a dreadful thing. 32. you sustained : conflict. 33. on the one part : a spectacle : them that lived in that manner. 34. those who were in chains, and received with joy the plundering of your goods :—and permanent substance. 38. my just one. 39. the salvation. xi. 1. the conviction of things that appear not. 12. and him utterly decayed. 18. in Isaac shall



seed be called to thee. 23. infant. 34. recovered from their infirmity. *ib.* of foreigners. xii. 1. proposed unto us. 2. proposed unto him : underwent. 7. under chastisement. God offereth himself to you as to sons. 9. Moreover, we have had indeed for our instructors the fathers of our flesh, and we revered them. 13. may go astray. 20. and if a beast shall touch. 24. better than Abel. 27. that those things remain. xiii. 7. considering well the end of their conversation, imitate their faith. 8. and the same. 9. carried away : best to establish the heart. 11. whose blood for sin is brought. 14. permanent city. 15. confessing his name. 20. testament. 21. make you perfect in every good work. 22. bear with the word.

JAMES i. 1. a servant. 9. in his exaltation. 17. of vicissitude. 27. Religion pure and unspotted with God : undefiled. ii. 3. you cast your eyes upon. iii. 2. to turn about. 5. fire kindleth a great wood. 11. through the same passage. 15. diabolical. iv. 8. Approach to God, and he will approach. 10. humble. 16. you glory : glorying. v. 2. putrified. 3. is rusted. 4. reaped your fields, of which you have defrauded them, crieth out. 5. in luxuries. 8. draweth near. 13. sing psalms. 18. the earth yielded.

I PETER i. 2. unto the obedience. 6. now if need be for a little time to be made sorrowful. 11. Searching into what time or manner of time the spirit of Christ should signify in them : foretelling. 14. not conformed to. 15. But according to him who is holy who hath called you, be you also holy in all conversation. 16. For. 17. the Father. 18. corruptible gold. 25. unto you. ii. 2. infants. 4. To whom approaching the living stone : and honoured. 9. a royal priesthood. 12. may glorify God. 16. a cloak of malice. 20. if sinning and being buffeted you suffer it. 25. the pastors. iii. 5. women hoping in God. 6. any trouble. 8. loving brotherhood. 9. that by inheritance you may possess. 11. seek peace and pursue it. 20. who in time past had been incredulous. 22. swallowing up : might become : he being gone. iv. 2. according to. 8. have a mutual charity : a multitude. 11. let it be as from the power. 12. Most dearest. 13. But rejoice, being partakers. 15. as coveting the goods of others. 16. in that name. 18. the wicked. 19. Therefore also they who suffer, &c.—let them commend. v. 1. a witness of Christ. 3. domineering. 5. and giveth grace to the humble. 7. Casting all your solicitude.

10. when you have. 13. elected together saluteth you. 14. Grace unto you all who are.

2 PETER i. i. a servant and an Apostle: in the justice. 2. Grace to you and peace be fulfilled. 3. According as all: and piety. 4. very great. 6, 7. piety. 10. you may make sure your vocation and election. 12. to admonish you always of these. 13. just: to stir you up by admonition. 14. that the putting off. 15. will endeavour that you frequently have. 16. we have not, by following artificial fables, made known: but we were eye-witnesses of his greatness. 19. And we have the word of prophecy more firm, to which you do well to attend as to a light shining:—the morning-star. ii. 2. their luxuries: by whom: blasphemed. 3. ceaseth not. 4. but having cast them down into the place of torments delivered them into the chains of hell to be tormented. 5. the deluge: upon the world of the impious. 7. delivered Lot, a just man. 8. their impious deeds. 11. though they are greater: bear not an execrable judgment against themselves. 14. and of never ceasing sin: sons of malediction. 15. Forsaking. 16. a dumb beast subject to the yoke, speaking. 17. fountains. 18. they allure in desires of the flesh of riotousness. 19. when they themselves are slaves. 20. having fled: being again entangled in them they are overcome. iii. 1. by admonition. 3. shall come scoffers with deceit: according to. 7. But the heavens which now are and the earth: of wicked men. 9. but beareth. 10. shall be dissolved. 12. Waiting for. 14. Waiting for these things: may be found before him unspotted and blameless. 15. the long-bearing. 16. destruction. 17. beware: led away. 18. But increase.

1 JOHN i. i. we have diligently looked upon: concerning the word. 7. one towards another. ii. 3. in this we do know that we have known him. 5. whosoever keepeth his word, the charity of God is truly perfect in him. 7. my dearest. 14. infants. 15. those things which. 19. have continued. 21. as to such as: from the truth. 22. He is Antichrist. 23. neither hath he the Father. 24. Let that which: if what you have heard, &c. abide in you. 27. And the unction, &c.—let it abide in you: is not a lie. 29. know also that. iii. 1. be named: hath not known. 3. every man. 7. let no one. 9. Every one that is born. 10. nor is he. 12. for what cause: were evil. 24. from the Spirit. iv. 2. confesseth Jesus Christ to have come. 9. the charity of God in us: that we might live through him. 10. not as if we have loved God: sent

his Son a propitiation. 14. his Son the Saviour. 18. is not perfect. v. 1. who was born. 6. not in water only but in water. v. 7, 8. that give testimony. 16. I do not say that any one should ask for it. 18. that every one who is.

2 JOHN 3. Grace be with you, mercy and peace. 6. You should walk in it. 9. Whosoever recedeth. 10. God save you. 11. D°.

3 JOHN 2. I make my prayer that thou mayest prosper as to all things, and be in health, even as. 10. I will publish. 14. face to face.

JUDE 4. For there have crept in some men: impious: lasciviousness. 5. you, that once knew. 9. of malediction. 15. the impious: impiety: impiously. 17. my dearest. 18. in impieties. 20. my dearest. 23. snatching. 23. have compassion. 25. both now and for ever and ever.

APOCALYPSE i. 9. sharer. 13. girded about near the paps. 14. his head and hair. 16. in its full strength. 18. And alive. ii. 2. bear evil men. 3. hast borne: not failed. 4. But this I have. 5. unless thou shalt have done penance. 8. and liveth. 12. These things saith he. 13. in those days Antipas was. 17. a white stone. 18. who hath eyes as. 20. thou permittest. 21. time to do. 22. unless. 24. other weights. 28. even as I received from. iii. 7. These things saith. 8. a door opened. 9. will bring of the synagogue: and adore. 10. upon all the world, to tempt them. 14. These things saith. 18. gold tried in the fire. 19. Those whom. 20. at the door: the gate. 21. I will grant:—and have sat with my Father. iv. 1. I saw: a door open: was as it were: must come to pass hereafter. 7. creature like to a lion. v. 5. hath conquered. 8. prayers of the saints. 11. I saw. 12. Worthy is the Lamb. 13. and the things that are therein. vi. 1. saying as with a voice of thunder, come thou. 3. come thou. 4. it was granted to him who sat thereon, to take away. 5. come thou: a pair of scales. 6. and wine and oil hurt thou not. 7. come thou. 11. white stoles: to each of them one: till their fellow servants and their brethren who were to be slain. 14. the heaven withdrew as a book rolled up together. vii. 5–8. twelve thousand sealed. 11. fell before the throne. 13. who are these that are cloathed in white robes? and whence are they come? 16. They shall not hunger nor thirst any more. 17. to the fountains of the waters of life. viii. 7. there was made hail. 12. and a third part of the day shined not, and of the night. 13. by reason of the other voices. ix. 1. to him was given. 2. ascended:—the sun was darkened, and the air.



4. the sign of God. 9. as it were breast-plates. 10. stings were in their tails. 11. in Latin Exterminans. 18. three scourges was the third part of men killed. 20. scourges; have not done penance. 21. Neither have they done penance for, &c. x. 2. upon the land. 3. cried out. 5. the land. 6. time shall be no more. 7. But that in the days. 8. the angel standing: upon the land. 9. devour it. 10. and devoured it. 11. to nations, &c. and to many kings. xi. 1. adore in it. 4. standing before. 5. would hurt: must he be killed. 10. the inhabitants of the earth: send presents. 18. dead to be judged. 18. and to render a reward: and to destroy. xii. 3. seven diadems. 7. fought with. 9. was cast forth. 11. the word of their testimony. 17. was angry against. xiii. 1. ten diadems. 3. his deadly wound. 5. to act forty-two months. 11. like to a lamb's. 12. deadly wound. 13. even fire. 14. to perform. 18. compute: his number. xiv. 8. she is fallen, she is fallen, that great Babylon. 11. did receive. 14. a golden crown. 15. put to thy sickle. 16. put his sickle to. 18. put to thy sharp sickle. 19. put his sharp sickle to. xvi. 2. most grievous: who adored his image. 4. and they became. 6. of the saints. 19. was made into three parts. xvii. 2. her prostitution. 4. clothed round in purple. 13. one design. 18. hath dominion. xviii. 3. by the abundance. 6. and double ye the double. 7. and sorrow I shall not see. 14. they shall no more find them. 17. every one that sails: they that work. 21. with this violence. 22. be heard in thee:—any more in thee: no more in thee. 23. *the same*: thy sorceries. 24. hath been found. xix. 5. Praise ye our God. 6. thunders: the Omnipotent. 8. And to her it hath been granted. 10. I fell before. 11. he judgeth and fighteth. 12. diadems. 15. proceedeth: of the fury. xx. 8. And they ascended upon: and surrounded. 9. And fire came down. 11. and him that sat upon it, from whose presence. 12. standing before the throne. xxi. 1. the sea is no more. 6. gratis. 8. fornicators. *ib.* their portion shall be. 15. a measure a golden reed. 16. is situate four-square. 23. the city needeth not. 27. abomination or a lie. xxii. 2. the tree for the healing. 3. no curse shall be. 17. he that thirsteth, let him come: gratis. 18. add upon him.

## APPENDIX.

### No. VII.

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BIBLE, BY HAYDOCK, fol. 1811-14.

#### PREFACE.

‘ Among the many and great blessings which God has bestowed upon his Church by means of the sacred Council of Trent, we may justly reckon this as one of the greatest, that out of so many Latin editions of the divine Scriptures, he has declared, in the most solemn manner the ancient Vulgate alone to be authentic, which had been approved in the Church, and used during so many hundred years. For, not to mention that many of the late editions seem to have been falsely translated, on purpose to maintain the heresies of the present times; so great a variety of contradictory versions was undoubtedly calculated to introduce great confusion in the Church of God. For, at the present period the same inconvenience is observable, as was noticed by S. Jerom (præf. in Jos.) in his time; I mean, that there were as many different works as there were copies, *tot fuisse exemplaria quot codices*: as each person allowed himself the liberty of inserting or leaving out what he thought proper. The authority, however, of this old Vulgate edition was always so much superior to that of any other, that no equitable Judge can entertain a doubt, but that it deserves to be preferred before them all. For the books which are contained in it, as it has been handed down to us by our ancestors, have been received partly from the version or correction of S. Jerom, partly retained from a very ancient Latin edition which S. Jerom styles the common and the Vulgate (in c. 49 Isai.) S. Aug. the Italic (de doct. chri. ii. 15) and S. Gregory the old translation (Ep. ad Lean. c. 5.) —Concerning this old or Italic edition’s superior accuracy, there is still extant the glorious testimony of S. Aug. in the second book of Christian Doctrine; where he says, that in his opinion the Italic deserved to be preferred before all the numerous Latin editions which were then in the hands of the public, because it stuck closer to the words of the original, and delivered the sense in a clearer

manner. The ancient Fathers have moreover frequently spoken in the highest terms of S. Jerom, whom S. Aug. (above, and de Civ. 18. 43) styles a most learned man and one perfectly acquainted with the three languages ; and he shews that his translation is accurate, from the testimony of the Jews themselves. S. Gregory extols the same person in such a manner, that he says, his translation, which he calls the new one, is more accurately taken from the Hebrew in all respects than any other ; and hence upon it we may entirely depend. (Moral. 20. 24.) S. Isidore likewise in many places gives the preference to S. Jerom's version before any other, and testifies that it was generally received and approved of by the Christian churches, because the words were more expressive of the genuine meaning of the text. (Etymol. 65.) The learned Sophronius, perceiving the approbation which was given to it, not only by the Latins but also by the Greeks, was so much taken with it, that he gave an elegant Greek version of S. Jerom's translation of the Psalms, and also of the Prophets. The men most eminent for learning in the following ages, Remigius, Bede, Rabanus, Haymo, Anselm, Peter Damian, Richard, Hugh, Bernard, Rupert, Peter Lombard, Alexander, Albert, Thomas, Bonaventure, and all the rest who have flourished in the church for these nine hundred years, made use of S. Jerom's version in such a manner, that all the others, though they could hardly be numbered, being almost entirely neglected by Divines, have become obsolete. Hence it is not without reason that the Catholic Church speaks in such exalted terms of S. Jerom, ' the greatest doctor, divinely raised up to ' interpret the sacred Scriptures' : and it will be no rash or difficult matter to censure the judgment of all those who either do not acquiesce in the learned labours of so renowned a doctor, or even have the boldness to think that they can offer something better, or at least equal, to the public. However, lest this very accurate translation, which has been found of so very great service to all parts of the church, should in any degree be adulterated, either by the injuries of time, or by the negligence of printers, or by the rashness of those who undertake to correct without sufficient grounds ; the same most sacred Council of Trent added very wisely in her decree, that this same ancient and Vulgate edition should be printed with all possible accuracy ; and that none should be allowed to print it without the permission and approbation of superiors. By which decree, she at the same time set bounds to the licentious temerity of printers, and excited the vigilance and in-



dustry of the pastors of the church to preserve with all vigilance so great a treasure. And although the Divines of some celebrated academies had acquired much applause by their attempts to restore the Vulgate edition to its ancient beauty: yet, as in a matter of so great importance too great diligence cannot be exerted; and many MSS. of the greatest antiquity had been procured and brought to the city by order of the Pope; in a word, as the execution of decrees of the General Councils, and the integrity and purity of the Scriptures, belong in a particular manner to the care of the Apostolic see; hence the sovereign Pontiff Pius IV. watching with the greatest diligence over every part of the church, commissioned some chosen cardinals of the Holy Roman Church, and others who were the best acquainted with sacred learning and the various languages, to correct the Vulgate Latin edition in the most accurate manner, after having examined the most ancient manuscripts, the Hebrew and Greek original texts of the Bible, and the commentaries of the ancient fathers. This plan was pursued by Pius V. But when on account of the many urgent occupations of the apostolic see, this learned body had not met for a long time, Sixtus V. being called by divine Providence to the high priesthood, assembled them again with all diligence, and ordered the work, which was at last brought to a conclusion, to be put to press.—When it was printed, and the same Pope was about to send it forth into the world, perceiving that not a few mistakes had crept into the Bible by the fault of the press, which seemed to require a more diligent revision, he judged it expedient, and determined to begin the work afresh. But as he could not execute this his design, being prevented by death, Gregory XIV. who, after the 12 days' pontificate of Urban VII. had succeeded Sixtus V., in compliance with his intention undertook to perfect what he had begun, and again deputed some eminent Cardinals, and other learned men, for that purpose. But he also, and his successor Innocent IX. being taken out of this world in a very short space of time, at last, towards the commencement of the pontificate of Clement VIII. who now governs the Universal Church, the work which Sixtus V. had intended, by the assistance of God, has been brought to a conclusion.

Receive then, Christian reader, by the consent of the same Pontiff Clement from the Vatican press, the ancient and Vulgate edition of the sacred Scripture, corrected with all possible diligence: which though indeed it be difficult, considering human weakness, to assert that

it is absolutely perfect ; yet that it is more correct and pure than any which till this day have been published, cannot admit of any doubt. And truly, though in this revision of the Bibles, no small pains have been taken in examining the manuscripts, the Hebrew and Greek originals, and even in comparing the commentaries of the ancient Fathers ; yet in this Vulgate reading, as some alterations have been designedly made, so also some passages which seem to claim the same privilege, have been on purpose left unchanged. The reasons for so doing are because S. Jerom frequently admonishes us (Ep. ad Sun. et Frat. præf. in Evang.) that this is a necessary precaution to avoid offending the people ; besides, we may easily believe that our forefathers, who gave Latin translations out of Hebrew or Greek, were in possession of better and more correct copies than those which are come down to us, which being often copied out, in such a length of time have perhaps lost something of their purity and correctness ; and finally, because it was not the intention of the sacred Congregation of most eminent Cardinals, and of other very learned men, who were set over this work by the holy see, to undertake any new edition, or by any means to correct or rectify the old translator : but merely, by removing the mistakes of former transcribers, and the corrections improperly inserted, to restore the same old and Vulgate edition, as far as possible, to its pristine integrity and purity : and to do their utmost endeavours, after it should be thus restored, to have it printed with all accuracy, in compliance with the decree of the General Council. Moreover, in this edition it has been judged expedient to insert nothing but the Canonical books, every other work of human industry, as foreign to our purpose, being removed to a distance : and this is the reason why the 3rd and 4th books of Esdras, which the Council of Trent did not number among the Canonical books, and even the prayer of king Manasses, which is extant neither in Hebrew nor in Greek, nor in the more ancient MSS. nor forms a part of any Canonical book, have been placed out of the order of the Canonical Scripture. Besides, there are not here to be seen any concordances in the margin (which in future editions are not forbidden to be inserted) no notes, no various readings, no prefaces, no arguments at the beginnings of books. But, as the Apostolic see does not condemn the industry of those who in other editions have inserted concordances, *concordantias locorum*, (or what might help to remove apparent contradictions in the text) and also various readings, prefaces of S. Jerom, and other things of the like nature : so she

does not forbid these helps for the advantage of the studious being inserted, in a different type, in future impressions of this Vatican edition, provided the various readings be not marked in the margin of the text itself.

This is the Preface originally prefixed to the Vatican edition of the Vulgate. As it contains an abridgment of the Book of Sixtus V. and gives some account of the pains which have been taken, and of the means adopted, to give a correct edition of this so much admired Vulgate; we thought it could not prove unacceptable to the English reader. The Brief of Clement VIII. dated 9th Nov. 1562, in the first year of his pontificate, shews the solicitude of his Holiness that this work should descend unadulterated to posterity: and hence he prescribes due limits to the enterprises of printers, and dwells upon the vigilance of pastors to prevent any corruption or change being inserted by private authority. This is unquestionably the meaning of those general prohibitions inserted in the Brief, as well as in the Bull of Sixtus V. where this limitation is expressly inserted: 'We forbid, in the most decided manner, any person to undertake the impression of the text of a new Vulgate edition of the Bibles, without the express leave of the Apostolic see. Neither let any one dare, or presume, to frame a different edition to suit his own private or peculiar judgment.' They never intended to controul future Popes, over whom they could claim no such authority; as they would enjoy the like sovereign power as themselves. Hence, if at any future period, any material improvements should be discovered by the unremitting labours of the learned, they will be at liberty to authorize them to be adopted: neither can they entertain the smallest apprehension of their infallibility being endangered on this account, nor fear the cavils of Protestants, who in imitation of Thomas James (d. 1629) may perhaps amuse their deluded admirers by a sequel to his *Papal war*. Had the Doctor rightly understood the Bull of Sixtus V. and the decree of the Council of Trent, when it defined the Vulgate to be the only authentic Latin version, it is probable he would have spared himself the trouble of shewing that there were many variations in the two editions of Sixtus V. and Clement VIII. However, leaving the Doctor and his admirers to their own discretion, we cannot but applaud the labours of these great Pontiffs for the good of the Church; and we are glad to find, that some of the most learned, even of the Protestants, join with us in extolling the accuracy of the Vulgate. I will only mention the



learned Mills at present ; as his authority must have considerable weight, particularly in this country, to which his labours and judgment have done so much honour. ‘ We look,’ says he (Proleg. in N. Test. p. 142) ‘ upon the old Italic version with sovereign respect. ‘ We are also far from saying anything against the Vulgate ‘ edition of S. Jerom. We are so far from thinking that it ought ‘ to be corrected by any printed Greek copy, that we are persuaded ‘ no more essential service can be rendered to it, than by correcting ‘ it according to the ancient MSS. that by this method it may ‘ become, as much as possible, similar to that which S. Jerom ‘ published.’

To acknowledge, as Drusius has done (ad loca dif. Pentat.) that the Vulgate is a good translation, and superior in point of authority to those Latin versions which had made their appearance before the decree of the Council of Trent was promulgated, is all that the Church requires ; and this no equitable judge, who has compared them together, will surely ever deny. One thing ought particularly to make it clear to all Christians, that it was composed so many years before the late dissensions about religion took place ; and that by men who cannot be said to have been biassed on either side, and who are revered as men of sound doctrine, both by Catholics and Protestants. That the Vulgate was composed by the inspiration of God, as the Originals certainly were, no person asserts: neither do Catholics maintain that it is actually free from every imperfection, much less that it was so at the time of the Council of Trent, 1546, April 8<sup>th</sup>, when the famous decree was made, 46 years before the Clementine edition was given to the public. Since the last correction, many alterations have been proposed by Lucas Brugensis, whose work is published in the 4<sup>to</sup> edition of Du Hamel. Bellarmine, who was one of those celebrated Cardinals employed by Clement VIII. to revise his edition of the Vulgate, Baronius, and N. Alexander, in their annuals &c. point out several amendments which might still be made. None of them indeed affect the faith or morals of Christians ; but still they deserve attention, as nothing can be esteemed little which regards the Word of God. Hence, in the notes which will accompany this edition, the most important amendments at least will be noticed : not that we mean to reject the Vulgate, or take upon ourselves the right of deciding that they ought to be admitted ; but only in imitation, and by the authority of so many great and good Catholics, to promote the cause of God, by separating what may be called in

question, from his most sacred and undoubted revelation. See Philips, Card. Pole, ii. 17. Bellarmine, Diss. &c.

So much we thought proper to premise, in order to obviate the mistakes or clamours of those who may be less informed. In the dissertations which may be printed after the sacred books are finished, a more particular account will be given of the Vulgate as well as of the original texts, and of the most authentic versions: for we must here again observe, with Bellarmine (Dissert. on the Vulg.) that the oriental churches possess authentic versions, though not declared in such express terms as the Vulgate has been for those of the western parts: *authentic*, we mean, in the sense of the Council of Trent, conformably to the decision of civilians; 'That writing is authentic,' (says Julian J. C. *de fide Instrumentorum*) 'which in itself deserves credit in courts of judicature, and is of sovereign authority; so that it ought not to be rejected or called in question by any one.' *Scriptum aliquod ex se fidem facit in judicio, & supremæ est auctoritatis ut a nullo rejici vel in quæstionem vocari debeat.* Thus the Vulgate must not be rejected, though there may be a dispute concerning some particular passage: it is of such authority, that in disputes it may be safely alledged. So also may the Septuagint; and still more the originals, which are intrinsically authentic: whereas the versions can possess only an extrinsic authenticity. Yet all must be examined with care. If the originals were certainly in the same state as when they came from the hands of the sacred penmen, no syllable could be rejected: but as they have been subject to the same inconveniences as other writings, from the carelessness, or from the malice of transcribers, as has been abundantly proved both by Catholics and Protestants (see Kennicott's two Dissertations, Capellus, *Critica sacra*. &c.) *Despise not on this account the prophecies; but prove every thing, maintain what is right.* 1 Thess. 5. 21.—We shall shew, in another place, that these mistakes do not injure our faith, though they sometimes prove a stumbling block to Infidels, and are truly a scandal to heretics, who build their faith entirely upon the Scriptures, heedless of the command of Christ, when he said to his Apostles, *He that heareth you, heareth me,*—and *He that will not hear the Church, let him be to thee as the heathen and the publican.* With some appearance of reason, therefore, did Protestants for many years maintain the absolute perfection of the originals: and those who denied it were declared accursed by the Churches of Switzerland, not many years ago, as we learn from Kennicott.

This learned man calls upon the English Church (to which he gives the titles of *the ground and pillar of truth*, which were given by St. Paul to the Catholic Church alone) he earnestly solicits the heads of this Church to sanction the many important improvements which he had collected from Hebrew MSS. that when a new English version should be given, as it is loudly called for, by him Dr. Blaney and others, on account of the inaccuracies of the present Protestant version, it may be more conformable to what was dictated by the Almighty. Such a work, if well executed, might indeed be of great service to those who study the sacred Scriptures, though we could hardly hope but that the false doctrine of those who are engaged in error would give a leaven of insincerity to their translations as it did to those of Aquila, Theodotion, and Symmachus, and more recently to that of Beza, of whom Pearson, a Protestant writer of eminence, complains on this very account. (Præf. in Sept. Cantab.)—*Timeo Danaos & dona ferentes.*

Hence, though we have occasionally consulted some of the heterodox versions and commentators, in points of criticism: yet it has been with fear of deception, and we have dwelt upon the works of Catholic authors, both with greater pleasure and advantage. To obviate the misrepresentations of the many heretical works which disgrace the Scripture, and deluge this unhappy country, has been one main design of this present undertaking. In our endeavours to explain the Vulgate, the notes will be selected from commentators of the highest respectability, whose names we shall mention, at least in matters of any importance, or where any of them has suggested an explanation, striking and peculiar to himself. To adhere on all occasions to their very words, or to attribute to the first inventor every observation, we do not suppose will be requisite: neither would the trouble attending such researches, or expence of printing so many names, be compensated by the utility. We shall subjoin at the end of this preface the names of those who have been chiefly consulted. Little Greek or Hebrew will be inserted: the latter will only be given in English characters, expressing each Hebrew letter by such as are adopted either in the Rabbinical, or in a new method of reading Hebrew without points. The English letters which here correspond with the Hebrew alphabet, are, *a, b, g, d, e, u* or *v, z, e, t, i* or *j, l, m, n, s, a, p, ts, k, r, ss, th.* Of these, six are vowels, *a, e, u, i, long e,* and *a.* But *u* and *i* are also consonants before vowels: the other 16 letters are consonants, and are pronounced when



many come together, by inserting *o*; thus *m l c* must be pronounced *moloc*, a *king*: also the name of an ancient idol: *e d k*, *edok*, a *thorn*, *ari*, a *lion*: *Ieve*, the self-existent Being, pronounced Jehovah by moderns, though without reason. See Amama, p. 319.

This method frees the student from the perplexing difficulties of the Massorets, and allows him time to improve himself in things which may be of far greater service. The invention of Hebrew points is allowed by all good critics to have been a work of too late a date to be of any great authority: and when we reflect, that by those points the Jews have frequently rendered passages obscure, which were favourable to the Christian religion, we ought to be upon our guard how we find fault with the version of St. Jerom, and of the Septuagint, who were acquainted with them. This observation will also serve to point out the cause of the many different versions of the same passage in the ancients, and of the wonderful conformity which is observed among the modern interpreters. The accents and spirits in Greek are not of greater authority: they are entirely omitted in the famous Alexandrian MS. of the Septuagint, (not to mention others,) and are also neglected in the Complut. Polyglot: because they were not found in the MSS. which were consulted, nor indeed are they in any of those which are most esteemed for their antiquity. We do not deny but that they may be of some service, as well as the Hebrew points: but they cannot stand their ground in a dispute, or make the victory declare for either party, as their origin is certainly human. Punctuation, though nearly of the same nature, must not however be altered to favour heresy or to pervert morals, which has sometimes been the case. Thus the Socinians read John i. 1: "And God was." "This word was," &c. instead of *the Word was God*: and libertines read, 1 Cor. vii. 36. *let him do what he will, he does not sin; if he marry.*

In all these things let us stick invariably to the doctrine of the Church, and receive the bread which she breaks for her little ones with gratitude and submission: she invites us to take into our hands the sacred volumes, and to meditate on them day and night. She cautions us indeed against the false translations and comments of heretics, whose doctrine creepeth as a cancer. But she assures us, that there is nothing to fear from this ancient and Vulgate version, provided we receive it in that sense in which it was first delivered, and as it has been constantly expounded by the Catholic Church, to whom alone this province belongs. To her judgment

we entirely submit all our labours, and retract whatever may be found worthy of censure by her sovereign judgment. 'I may fall 'into a mistake,' says the humble S. Aug. 'but I will not be a 'heretic.' It was from the Church we received these venerable books—as the same Saint observes, 'I would not believe the Gospel, unless the authority of the Catholic Church influenced me to 'do so.' (c. Epist. Fundam.) And why should we refuse to receive the interpretation of all difficult passages from the same unerring source, *the ground and pillar of truth?* 1 Tim. i. 3. What has Marcion, Luther, or Wesley to do in her field? she possessed it first: she received it from those Apostles to whom it certainly belonged. No: *the gates of Hell itself shall not prevail against her.* Christ is with her *all days*: his Holy Spirit is sent on purpose to *guide her into all the truth* which is necessary for man to know. *Search then the Scriptures* under her guidance (Jo. v. 39) *in which*, as S. Peter admonishes us (2 Petr. iii. 16, 17), *are some things hard to be understood, which the unlearned and unstable wrest—to their own destruction.* You therefore, brethren, knowing these things before, take heed, lest being led aside by the error of the unwise, you fall from your own stedfastness. If you read in this spirit, the Scriptures will prove a book of life, *the covenant of the Most High*, as it is justly styled in Ecclus. xxiv. 32. *This is the book of the commandments of God*, says Baruch, *and the law that is for ever: all they that keep it shall come to life: but they that have forsaken it, to death.* Return, O Jacob, and take hold of it: *walk in the way by its brightness.—We are happy, because the things, which are pleasing to God, are made known to us.* In a word, whenever we take this sacred book into our hands, let us bless God, who has given such gifts unto men; and raising our hearts and minds to the Father of lights, and the God of all consolation, let us beg with all earnestness, that we may read for our improvement in all virtue, and neither be deceived by misunderstanding what we read, nor lead others astray. *Non decipiar in his, non decipiam ex his.* S. Aug. Come, Holy Spirit, &c. Let us never forget those memorable words of the Prince of the Apostles; *We have also the more firm prophetic Word, whereunto you do well to attend, as to a light that shineth in a dark place, until the day dawn, and the day-star arise in your heart.* Understanding this first, that no prophecy of Scripture is made by private interpretation: for prophecy came not by the will of man at any time, but the holy men of God spoke, inspired by the Holy Ghost. 2 Petr. i. 19, 20. This *Book of God*, as the Arabic version styles the Book of Genesis,

as the head of all the Scripture, this Book of *Wisdom shall praise her own self, shall glory in the midst of her people, and shall open her mouth in the Churches of the Most High. I came out of the mouth of the Most High—as a cloud I covered all the earth.—Come over to me, all ye that desire me, and be filled with my fruits, &c.* Eccus. xxiv. 1, &c.

The above Preface is followed by 'A List of the principal Commentators, &c. with the year of their death.' These are 207 in number, of all ages and all opinions—from Ignatius and Aquila, down to Voltaire and Pastorini.

## APPENDIX.

### No. VIII.

#### OMISSIONS FROM THE TEXT, IN CERTAIN EDITIONS.

In GENESIS xxxvi. 2. several editions omit the words, 'daughter of Ana.' And in JUDGES vii. 18. several leave out the concluding sentence of the verse, 'and shout together to the Lord and Gedeon.'

The following list will shew the readings of each edition :

		GENESIS XXXVI.	JUDGES VII.
1609		right	right
1635		right	right
1750	Dr. Challoner's	omitted	omitted
1763	Ditto	omitted	omitted
1796	Dr. Hay's	omitted	omitted
1805 (& 1811)	Ditto	omitted	omitted
1791	Dr. Troy's	omitted	omitted
1792	Dr. Geddes'	right	right
1794	Dr. Troy's	omitted	omitted
1811-1812	Haydock's first	omitted	omitted
1813-14	Haydock's second	right	right
1813	Syers'	omitted	omitted
1816 4 <sup>o</sup> .	Dr. Troy's	omitted	omitted
1817 fol.	Liverpool	omitted	right
1818 4 <sup>o</sup> .	Mac Namara's	omitted	omitted
1822 8 <sup>o</sup> .	Dr. Hamill's	right	right
1823	Christie's	right	right
1825 &c.	Dr. Murray's	right	omitted
1829 fol.	Dr. Bramston's	right	right
(1833-6)	Glasgow	right	right
1834 8 <sup>o</sup> .	Dr. Crolly's	right	omitted
1845-8 4 <sup>o</sup> .	Haydock's	right	
1852	New York	omitted	omitted
1852 8 <sup>o</sup> .	Dr. Denvir's	right	omitted
1853	Dr. Husenbeth's	right	right.

Besides the foregoing, many similar omissions were pointed out by J. Christie, as occurring in twelve or fourteen editions previous to his own.



I give a few of them here, upon *his* authority; having only met with his Bible too recently to allow me an opportunity of testing his accuracy by an examination of those editions themselves.

GENESIS iv. 14. 'and I shall be hidden from thy face, and I shall be a  
' vagabond, and a fugitive on the earth.'

EXODUS xviii. 10. 'who hath delivered you out of the hand of the Egyp-  
' tians, and out of the hand of Pharaoh.'

——— xxxv. 23. 'fine linen and goats' hair, rams' skins dyed' [red].

JOSHUA vii. 17. 'Zare. Bringing that also by the houses, he found it to  
' be' [Zabdi].

JUDGES xi. 18. 'For the Arnon is the border of the lands of Moab.'

1 KINGS i. 11. [look down] 'on the affliction of thy servant.'

——— xvii. 49. 'and the stone was fixed in his forehead.'

*ADDITIONS and CORRECTIONS, made while the  
Work was in printing.*

P. 22. Dele lines 17 to 24, and read as follows :

A few years afterwards, he published a small tract, which he called 'THE GAGGE OF THE REFORMED GOSPELL: briefly discovering the errors of our time: with the refutation by express textes of their owne approoved English Bible.' I do not know at what time the first edition appeared: but 'the Second Edition, augmented throughout the whole, by the Author of the first,' was printed, 'with permission,' (no place) anno 1624. 18<sup>o</sup>. pp. 168.

There are also two other editions, with many corrections of the language, and some few changes of the arguments, published under the altered title of 'THE TOUCHSTONE of the Reformed Gospel: wherein the principal heads and tenents of the Protestant doctrine (objected against Catholicks) are briefly refuted, by the express texts of the Protestants own Bible, set forth and approved by the Church of England. With the auncient Fathers judgements thereon, in confirmation of the Catholick Doctrine. The last edition more correct. 'Permissu Superiorum.' No place, nor date, 18<sup>o</sup>. pp. 145.—This edition leaves out the last short chapter (numbered 53) of the 'Gagge;' but has some small additions occasionally in other parts. The other edition of the 'Touchstone' is equally without date. I think both of them are posterior to the 'Gagge.' In the preface to this last, Kellison states, that his quotations from the Protestant Bible are taken from 'Thomas Barker's Bible, printed in quarto at London in 1615.'—To this, in the 'Touchstone,' he adds, 'and the octavo of 1615 by Barker.'—In the 'Gagge,' he refers for proof to a treatise, called 'The Summary of Controversies:' in the 'Touchstone,' he calls this 'The Manual of Controversies.' His object is, to shew that we Protestants are bound, by the express words of our own Bible, to admit all the doctrines of Rome. His style and mode of argument may be judged of by the following short specimen, from p. 57. — 'Proposition XV. *That we ought not to confesse our sinnes to any man, but to God only, contrary to the expresse wordes of their owne Bible. Matth. 3. 5, 6. Then went out to him (to wit, to John) all Hierusalem, and were baptised of him in Jordan, confessing their sins.* Not by acknowledging them selves in generall to be sinners, but every man to utter and tell

‘ his particular sinnes. Therefore we may confesse our sinnes, not only to God, but also to man.

‘ Actes 19. 18. *And many that beleevd, came and confessed and shewed their deedes* (behold Confession) *Manie also of them which used curious artes, brought their bookes together, and burned them before all men: and they counted the price of them, and found it five thousand* [our Text says *fifty* thousand, Ed.] *peesces of silver* (behold Satisfaction.) Therefore, &c.

‘ Num. 5. 6. *When a man or woman shall commit any sinne, &c. then they shall confesse their sinne which they have done.* And that this is not understood to God in heaven, but also to his Priest in earth, the whole chapter, from verse 12 unto the end, doth clearly testifie. Adde, that he saith not, they shall confesse their *sinnes* (to wit, in generall) but their *sinne*, to wit, in particular. Therefore, &c. — See more Marc. 1. 4. James 5. 16. Matt. 18. 18. Mat. 17. 14.

‘ To bring unruly people to Confession by the helpe of our holsome Rule, see Fathers that affirm the same.’—&c. &c. &c.

Kellison does not scruple to assert of Protestants, that ‘they have endeavoured to obscure the truth by so many varieties of translations, and by such a number of grosse corruptions and falsifications:’ &c. Now I have adduced proofs, in the present work, that there is a considerable variety of *Roman Catholic translations*, circulating at this very day: but I should be sorry, either to say or think, that all these were made for the unworthy purpose of obscuring the Truth of God.

This tract of Kellison’s having fallen under the eye of Dr. Richard Montagu, (afterwards Bishop of Chichester,) in the year 1624, he immediately replied to it, in a tract quaintly entitled (after the fashion of that day) ‘A GAGG for the New GOSPELL? No: a New GAGGE for an old Goose, who would needes undertake to stop all PROTESTANTS mouths for ever, with 276 places out of their owne English BIBLES. Or, AN ANSWERE to a late abridger of Controversies, and belyar of the PROTESTANTS Doctrine. By Richard Mountagu.’ *London, 1624.* 4<sup>o</sup>. pp. 328, besides ‘To the reader,’ 7 leaves; ‘Preface,’ 13 leaves: and, ‘A List of the errors imputed to Protestants,’ 3 leaves.

Although Montagu fairly meets and replies to all his opponent’s charges; yet he was complained of by two Puritan ministers, named Yates and Ward, as being no less than ‘a Papist.’ He immediately defended himself from the imputation, and addressed his reply to King Charles, under the title of ‘Appello Cæsarem,’ 4<sup>o</sup>. 1625.—Mr. Yates published a rejoinder, entitled, ‘Ibis ad Cæsarem,’ in 1626.

Scarce as this little piece of Kellison’s now is, I am of opinion that there was still one other edition of it besides those which are named above. For, the work, to which Montagu replied, was called ‘The



'Gagge of the New Gospell;' not, 'the Gagge of the *Reformed* 'Gospell:' and he says, that it contained forty-seven propositions, whereas the others contain either fifty-two or fifty-three: and the particular words, which Montagu quotes, often differ from those which are found in the other three. The only edition which I possess is that one which has 53 chapters.

P. 50. l. 26. add: From a subsequent publisher, James Christie, we may collect that a portion of this edition was transferred to Ireland, and was furnished with *two* new sets of titlepages: for he mentions 'Kelly's Dublin edition, 5 vols. 12°. 1763:' and 'Fitzsimon's Dublin 'edition, 5 vols. 12°.'—And there is not the least reason to suppose that either of those two booksellers really printed a Bible in that city.

P. 62. l. 1. insert—

1792.—NEW TESTAMENT. *No place*, 12°.

Within the last few days (25th January, 1855) a book-stall on the Quay of Dublin has unexpectedly furnished me with a remarkable edition of the New Testament, which I had never previously seen nor heard of, and of whose history I still know nothing. It is a duodecimo, having an *engraved* titlepage, 'THE NEW TESTAMENT of our LORD 'and SAVIOUR JESUS CHRIST: translated from the Latin Vulgate. 'Compared with the Original Greek. WITH ANNOTATIONS.' [A Vignette, of a Pelican feeding her young.] 'Permissu Superiorum. 'Printed in the year MDCCXCII.' No name of place or printer appears. The reverse of the title is blank. There is no preliminary matter (in my copy). The Text, pp. 1—420; Table of References, and of Epistles and Gospels, pp. 421—423. The type is small, and the paper not good. The book is printed in half-sheets. If the title be lost, this edition may be known, by the occasional use of *brackets* in the text, throughout the entire volume; by the title of the Epistle to Titus being wrongly printed 'The *first* Epistle of St. Paul to Titus;' and by the omission of ten words from verse 7 of the eighth chapter of Revelation.

As for the *Text*, its general basis is Dr. Challoner's edition of 1752: but it contains all those varieties of reading which I have described above, at p. 93, as peculiar to the *Newcastle* edition of 1812, (which undoubtedly followed the guidance of this one, throughout the Gospels and the Acts); and in addition, it has about 196 others, from Romans to the Apocalypse. I give here a few of the most remarkable readings.

ROMANS xv. 19. I have fulfilled [all with] the gospel of Christ.

I COR. i. 20. Where is the searcher of this world? v. 7. our Pass-over. vi. 7. put up with the injury. vii. 18. pretend uncircumcision. x. 17. For since there is one bread, we being many are one body: [for] all partake of this one bread. xiv. 18. I speak the language of you all.

xv. 41. one brightness. 2 COR. i. 17. Having therefore intended this, did I act with levity? x. 7. you look to what is according to outward appearance. xi. 28. my daily anxieties.

GALATIANS iv. 13. and your trial [on account of the tribulations] of my flesh.

EPHESIANS i. 6. He hath made us accepted.

COLOSSIANS ii. 23. Which things along with superstition, have indeed a shew of wisdom and humility.

2 THESSALONIANS ii. 13. an apostacy.

2 TIM. ii. 5. in the combat.

HEBREWS ix. 2. The shew bread [*a very remarkable reading from a Roman Catholic translator*]. ix. 2. to take away utterly the sins. x. 28. on the deposition of two or three witnesses. xi. 28. the Passover.

2 PETER ii. 11. cannot support the judgment of damnation [passed] against themselves.

1 JOHN ii. 18. that the Antichrist cometh, even now many are become Antichrists.

Many of these readings appear far preferable to those for which they were substituted; and it is to be regretted, that subsequent editors were induced to reject them and return to the cherished obscurities of former days.

The *Notes* of this edition exhibit the enlightened hand of the translator: they differ from those in Dr. Challoner's edition, in about eighty-five places. Several new ones are inserted; several of Challoner's are left out: and, in all those of his which are retained, the more offensive expressions are omitted. It is to be wished that we could learn the name of the liberal minded gentleman to whom we are indebted for this volume.

Above, at pp. 52 and 204, I alluded to an edition said to have been printed at *Edinburgh* in 1792; but was inclined to think that the date was misprinted for 1797. Can it be, that the edition now under consideration is the one intended by the writer in the *Dublin Review*?—Its title names no *place*: but round the vignette are the words 'M'Intyre 'sculpsit;' and M'Intyre is well known as a Scotch name.

My copy has been sadly mangled, by wanton violence. Twelve leaves are entirely torn away: and more than twenty others have been grievously mutilated. I trust that other copies will soon be found, to supply the deficient portions.

P. 92. l. 8. for 'The book', r. 'The latter part of this book.'

P. 110. l. 5. insert

1816.—NEW TESTAMENT. *Manchester*, 4<sup>o</sup>.

In this year a Testament was published at Manchester, accompanied

by a selection of Notes from various sources, under the following title: 'THE NEW TESTAMENT, &c. first published by the English College at Rhemes in 1582: translated from the Latin Vulgat: diligently compared with the Original Text, and other editions in divers languages. With Annotations, comprising those of Drs. Witham and Challoner, and a selection from other approved Commentators. Enriched with four superb Engravings. MANCHESTER, Printed and published by M. Beegan and Co. at their Catholic publication Warehouse, 2 Cumberland Street, Deansgate, 1816.'

A DEDICATION: 'In gratitude to the Catholics of the British Empire, for the steady zeal which they have at all times manifested for the Catholick and Apostolick Faith, in opposition to the intolerance and calumnies of their enemies, this edition of the Rhemes Testament is inscribed, by their obedient and very humble servants, the Publishers.'—'There is no 'Approbation,' nor other preliminary matter.—The Text, in two columns, pp. 1—474: an Historical and Chronological Index, Tables, &c. pp. 475—491.—At the end, 'Printed for Craven and Co. Manchester.'

I have seen only one copy of this edition: and had not an opportunity of closely examining the character of its contents.

P. 123. l. 22. after 'fortifications,' add: Yet the work bore on the cover of its first number the following high 'Approbation;' 'I hereby authorize Mr. Thomas Haydock to publish an edition of the Bible, conformably to that printed by the late Mr. Richard Cross; some inaccuracies of which are to be corrected by the Rev. Dr. Hamill, V. G. — J. T. TROY, D. D. &c. Dublin, 6th July, 1822.' And its titlepage asserts that the inaccuracies of former editions *have been* corrected by the Rev. Dr. Hamill. But J. Christie has given, on the covers of one of the numbers of his quarto Bible, a list of no fewer than ninety-six errors, some of them considerable ones, occurring in the five books of the Pentateuch alone.

P. 171. l. 17. insert. The same gentleman informed Mr. Blair, in 1813, that the Roman Catholic Bible Society at that time had a design of 'printing a Roman Catholic version of the New Testament from the Greek, in the nature of a Diatessaron.' I am not aware that any thing further was done in this business. That Society met with but scanty support, and the most determined opposition from its bitter enemies.—*See Correspondence, &c. on the R. C. Bible Society*, p. 33.

Ibid. after l. 20. add: I have since ascertained that such an edition was begun, on the 26th July, 1823, and was continued in weekly numbers up to No. 30, ending at Isaiah xiii. v. 2, when it was abandoned for want of support. James Christie, the publisher, cast his own type, and made a point of using both ink and paper manufactured in Ireland.



The poor man died in the winter of 1854–55. From the remainder of his stock, which was recently sold as waste-paper, I with difficulty got together a sample of all the sheets which had been printed. The work is in quarto, on paper of three different qualities, but of one size. It was intended to contain ten engravings, but I have not met with more than three.—Its Title is, ‘THE HOLY BIBLE, translated from the Latin ‘Vulgat: diligently compared with the Hebrew, Greek, and other editions in divers languages. The Old Testament first published by the ‘English College at Doway, A. D. 1609. and the New Testament first ‘published by the English College at Rhemes, A. D. 1582. With ‘Annotations, references, and an historical and chronological Index. ‘The fifth edition, newly revised and corrected, according to the Clementin edition of the Scriptures. Dublin, Printed by Hugh Fitzpatrick, for Richard Cross, No. 28, Bridge Street, 1791: Reprinted by ‘James Christie, 170 James’s Street. 1823.’ [In a subsequent Number another Title was issued, calling itself ‘Christie’s second edition,’ with the date 1824.] The reverse is blank.—On the next page are, ‘The Admonition,’ the letter of Pope Pius VI. and the Decree of the Council of Trent; together with Dr. Troy’s Approbation of the Bible of 1791.—On reverse, The Order of Books.—The Text is in two columns, within a beaded border: the Annotations below, and the References in the margin.

The *Notes*, I believe, agree with those in Cross’ edition: and the publisher originally intended that the *Text* likewise should follow that edition: but it appears that he afterwards took on himself the duties of a critic as well as those of a printer: for he collected all the previous editions; compared them with each other and with the Vulgar Latin: and has given a list of thirty passages in the Pentateuch, and ten in the books of Joshua, Judges, and Samuel, where previous translations were faulty, and he has corrected his own by the Vulgate. The errors were chiefly those of *omission*, of words, or even clauses.—I have given a few of them above, among the OMISSIONS, at p. 394.

The publisher states, that his edition was ‘sanctioned by the late ‘most Rev. Dr. Troy, with the Approbation, and under the patronage ‘of The most Rev. Dr. Murray.’ But, as it never was completed, it does not bear any official form of ‘Approbation:’ and we have no knowledge how far Dr. Murray would have approved those important alterations of the Text, which Christie judged were necessary, and made upon his own responsibility.

It was his intention to go carefully through the entire Bible, noting all inaccuracies and correcting them: and at the end, to give a general statement of every thing which had been done by him in that matter. He would have added ‘the exact chronology composed by the Rev. B.

Mac Mahon;' and, by all these endeavours at accuracy, hoped that his edition 'would remain the standard edition of the Douay Bible to 'futuraity.'

P. 191. l. 5. insert among the *Specimens of translations*: 7. For what is [seemingly] foolish of God is wiser than men; and the weakness of God is stronger than men.—1792.

P. 192. l. 3. insert *among Do.*: 4\*—thought it no robbery, &c. but debased himself, &c. made in the likeness, &c. and in fashion found, &c.—1792.

P. 195. l. 6. insert *among Do.*: 7.—but delivered them to infernal chains, drawn down to the lower hell, &c.—1792.

P. 204. last line, add: But see the *Addenda*, p. 397.

P. 232. l. 29. after 'blank', r. A Table of References, 6 pages: Table of Epistles and Gospels, 4 pages.

P. 235. l. 27. for 'This is,' r. 'The first half of this volume is.'





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